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A

GREEK GRAMMAR,

FOR THE

USE OF LEARNERS.

BY E. A. SOPHOCLES, A. M.

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P R E F A C E.

THE materials, of which this compendious Grammar is composed, have been drawn from the best sources.

The examples given in the Syntax are taken from the following classic authors : — Homer, Hesiod, Pindar, Æschylus, Sophocles, Euripides, Aristophanes, Theocritus; Herodotus, Thucydides, Xenophon, Lysias, Isocrates, Æschines, Demosthenes, Plato, Aristotle.

Those rules, which should be first read and which should be committed to memory, are printed in the largest type (as § 136. 1).

E. A. S.

NEW HAVEN,

October 20th, 1839.

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PART I.

LETTERS AND SYLLABLES.

THE GREEK ALPHABET.

§ 1. 1. The Greek alphabet consists of the following twenty-four letters :

Figure.	Representative.	Name.
<i>A</i> α	<i>A</i> a	<i>Ἀλφα</i> Alpha
<i>B</i> β 6	<i>B</i> b	<i>Βῆτα</i> Beta
<i>Γ</i> γ ∫	<i>G</i> g	<i>Γάμμα</i> Gamma
<i>Δ</i> δ	<i>D</i> d	<i>Δέλτα</i> Delta
<i>E</i> ε	<i>E</i> ě	<i>Ἐψιλόν</i> Epsilon
<i>Z</i> ζ	<i>Z</i> z	<i>Ζῆτα</i> Zeta
<i>H</i> η	<i>E</i> ē	<i>Ἡτα</i> Eta
<i>Θ</i> θ θ	<i>TH</i> th	<i>Θῆτα</i> Theta
<i>I</i> ι	<i>I</i> i	<i>Ἰῶτα</i> Iota
<i>K</i> κ	<i>K</i> k	<i>Κάππα</i> Kappa
<i>Λ</i> λ	<i>L</i> l	<i>Λάμβδα</i> Lambda
<i>M</i> μ	<i>M</i> m	<i>Μῦ</i> Mu or My
<i>N</i> ν	<i>N</i> n	<i>Νῦ</i> Nu or Ny
<i>Ξ</i> ξ	<i>X</i> x	<i>Ξῖ</i> Xi
<i>O</i> ο	<i>O</i> ō	<i>Ὀ μικρόν</i> Omicron
<i>Π</i> π π	<i>P</i> p	<i>Πῖ</i> Pi
<i>P</i> ρ	<i>R</i> r	<i>Ῥῶ</i> Rho
<i>Σ</i> σ s final	<i>S</i> s	<i>Σίγμα</i> Sigma
<i>T</i> τ 7	<i>T</i> t	<i>Ταῦ</i> Tau
<i>Υ</i> υ	<i>U or Y</i> u or y	<i>Ὑ ψιλόν</i> Upsilon
<i>Φ</i> φ	<i>PH</i> ph	<i>Φῖ</i> Phi
<i>X</i> χ	<i>CH</i> ch	<i>Χῖ</i> Chi
<i>Ψ</i> ψ	<i>PS</i> ps	<i>Ψῖ</i> Psi
<i>Ω</i> ω	<i>O</i> ō	<i>Ὠ μέγα</i> Omega

2. These letters are divided into *vowels* and *consonants*. The vowels are α , ϵ , η , ι , \omicron , υ , ω . the consonants are β , γ , δ , ζ , θ , κ , λ , μ , ν , ξ , π , ρ , σ , τ , φ , χ , ψ .

NOTE 1. E was originally used both as a vowel and as a breathing. It was qualified by the adjective $\psi\acute{\iota}\lambda\acute{o}\nu$, *smooth* (not aspirated), only when it was used as a vowel. Anciently this vowel stood also for η and the diphthong $\epsilon\upsilon$. E. g. $\alpha\iota\theta\acute{\eta}\eta$ was written ΑΙΘΕΡ.

H was originally equivalent to the rough breathing. E. g. $\eta\pi\alpha\rho$ was written ΗΕΠΑΡ, $\eta\theta\mu\acute{o}\varsigma$, ΗΕΘΜΟΣ.

O stood also for ω and the diphthong $\omicron\upsilon$. E. g. $\pi\acute{\alpha}\sigma\chi\omega$ was written ΠΑ-ΣΧΟ, $\epsilon\chi\omicron\upsilon\sigma\iota$, ΕΧΟΣΙ. It seems, that there was a time when O and Ω were distinguished from each other only by their size: hence the epithets $\mu\acute{\iota}\kappa\rho\acute{o}\nu$, *small*, and $\mu\acute{\epsilon}\gamma\alpha$, *large*.

Υ also was originally used both as a vowel and as a breathing. It was called $\psi\acute{\iota}\lambda\acute{o}\nu$ only when it was used as a vowel. As a breathing, or rather as a consonant, it was probably equivalent to the obsolete letter digamma. The modern Greeks still pronounce it like v or f , in the diphthongs $\epsilon\upsilon$ and $\alpha\upsilon$.

NOTE 2. Before the introduction of Φ and χ , the Greeks wrote ΠΗ for Φ , and ΚΗ for χ . E. g. they wrote ΕΚΠΗΑΝΤΟΙ Έκφάντω, ΕΠΕΥ-ΚΗΟΜΕΝΟΣ $\epsilon\pi\epsilon\upsilon\chi\acute{o}\mu\epsilon\nu\omicron\varsigma$. Here H is equivalent to the rough breathing.

TH was probably never used for Θ .

They wrote also ΚΞ or ΧΞ for Ξ , and $\Phi\varsigma$ for Ψ . E. g. ΔΕΚΣΑΙ for $\delta\acute{\epsilon}\xi\alpha\iota$, ΤΠΕΔΕΧΣΑΤΟ for $\tau\pi\epsilon\delta\acute{\epsilon}\chi\alpha\tau\omicron$, $\Phi\varsigma\Upsilon\chi\alpha\varsigma$ for $\psi\upsilon\chi\acute{\alpha}\varsigma$.

NOTE 3. The most ancient Greek alphabet had three other letters, which disappeared from it in later times, and then were called $\epsilon\pi\acute{\iota}\sigma\eta\mu\alpha$, *numeral marks*. These are F or ς , Q or ρ , and τ .

F or ς , Βαϛ, *Vau*, or $\Delta\acute{\iota}\gamma\alpha\mu\mu\alpha$, *Digamma*, (that is, *double gamma*, so called on account of its form F,) corresponds to the Latin F or V. It is still to be seen in some ancient inscriptions.

Q or ρ , Κόππα, *Koppa*, corresponds to the Latin Q. It was probably a deep guttural.

τ , Σάν or Σαμπι, *San* or *Sampi*, was perhaps sounded like the English *sh*.

REMARK. The mark ς representing $\sigma\tau$ must not be confounded with the digamma.

NOTE 4. We observe, that σ is used only at the beginning or middle, and ς at the end of a word. E. g. $\sigma\epsilon\sigma\omega\sigma\mu\acute{\epsilon}\nu\omicron\varsigma$, not $\varsigma\epsilon\sigma\omega\varsigma\mu\acute{\epsilon}\nu\omicron\varsigma$.

Some editors unnecessarily put ς at the end of a word compounded with another. E. g. $\epsilon\iota\varsigma\epsilon\rho\chi\omicron\mu\alpha\iota$ for $\epsilon\iota\sigma\epsilon\rho\chi\omicron\mu\alpha\iota$, $\delta\upsilon\varsigma\tau\upsilon\chi\acute{\eta}\varsigma$ for $\delta\upsilon\sigma\tau\upsilon\chi\acute{\eta}\varsigma$, $\omicron\varsigma\tau\iota\varsigma$ for $\omicron\sigma\tau\iota\varsigma$.

NOTE 5. The letters of the Greek alphabet are employed also as *numeral figures*. The first eight letters denote *units*,

the next eight, *tens*, and the last eight, *hundreds*. The obsolete letters ς , Ϛ , Ϟ , denote 6, 90, 900, respectively.

Observe, that the letters denoting units, tens, or hundreds, have an accent above.

Thousands commence the alphabet again, with a stroke underneath.

Here follows a table of numerals.

α'	1	ια'	11	λ'	30	ν'	400
β'	2	ιβ'	12	μ'	40	φ'	500
γ'	3	ιγ'	13	ν'	50	χ'	600
δ'	4	ιδ'	14	ξ'	60	ψ'	700
ε'	5	ιε'	15	ο'	70	ω'	800
ς'	6	ις'	16	π'	80	Ϟ'	900
ζ'	7	ιζ'	17	Ϛ'	90	α	1000
η'	8	ιη'	18	ϑ'	100	β	2000
θ'	9	ιθ'	19	σ'	200	γ	3000
ι	10	κ'	20	τ'	300	&c.	

Examples, $\alpha\omega\lambda\eta' = 1838$, $\alpha\psi\sigma\varsigma' = 1776$, $\alpha\omega\kappa\alpha' = 1821$.

NOTE 6. There is another method of writing *numerals*, in which *I*, *II*, *Δ*, $\overline{\text{Δ}}$, *II*, $\overline{\text{Η}}$, *X*, $\overline{\text{Χ}}$, *M*, respectively denote, *ἓως*, *one*, *Πέντε*, *five*, *Δέκα*, *ten*, *Πεντάκις Δέκα*, *five times ten*, or *fifty*, *Ἑκατόν* (anciently *HEKATON*), *hundred*, *Πεντάκις Ἑκατόν*, *five hundred*, *Χίλιοι*, *thousand*, *Πεντάκις Χίλιοι*, *five thousand*, *Μύριοι*, *ten thousand*. (§ 60.)

Here follows a table.

<i>I</i>	1	<i>ΔΠII</i>	17	$\overline{\text{Η}}$ <i>H</i>	600
<i>II</i>	2	<i>ΔΠIII</i>	18	$\overline{\text{Η}}$ <i>HH</i>	700
<i>III</i>	3	<i>ΔΠIIII</i>	19	$\overline{\text{Η}}$ <i>HHH</i>	800
<i>IIII</i>	4	<i>ΔΔ</i>	20	$\overline{\text{Η}}$ <i>HHHH</i>	900
<i>II</i>	5	<i>ΔΔΔ</i>	30	<i>X</i>	1000
<i>ΠI</i>	6	<i>ΔΔΔΔ</i>	40	<i>XX</i>	2000
<i>ΠII</i>	7	$\overline{\text{Δ}}$	50	<i>XXX</i>	3000
<i>ΠIII</i>	8	$\overline{\text{Δ}}$ <i>Δ</i>	60	<i>XXXX</i>	4000
<i>ΠIIII</i>	9	$\overline{\text{Δ}}$ <i>ΔΔ</i>	70	$\overline{\text{Χ}}$	5000
<i>Δ</i>	10	$\overline{\text{Δ}}$ <i>ΔΔΔ</i>	80	$\overline{\text{Χ}}$ <i>X</i>	6000
<i>ΔI</i>	11	$\overline{\text{Δ}}$ <i>ΔΔΔΔ</i>	90	$\overline{\text{Χ}}$ <i>XX</i>	7000
<i>ΔII</i>	12	<i>H</i>	100	$\overline{\text{Χ}}$ <i>XXX</i>	8000
<i>ΔIII</i>	13	<i>HH</i>	200	$\overline{\text{Χ}}$ <i>XXXX</i>	9000
<i>ΔIIII</i>	14	<i>HHH</i>	300	<i>M</i>	10000
<i>ΔΠ</i>	15	<i>HHHH</i>	400	<i>MX</i>	11000
<i>ΔΠI</i>	16	$\overline{\text{Η}}$	500	&c.	

VOWELS.

§ 2. There are five *short* vowels, and five corresponding *long* ones. The short vowels are α , ε , ι , o , υ · the long vowels are $\bar{\alpha}$, η , $\bar{\iota}$, ω , $\bar{\upsilon}$.

The mark (˘) is placed over a short vowel, and the mark (ˉ), over a long one. These marks, however, are necessary only in the case of α , ι , and υ , since the letters η and ω represent long *E* and *O* respectively.

NOTE 1. The vowels ε and o are often called *the short vowels*, η and ω , *the long vowels*, and α , ι , υ , *the doubtful vowels*.

REMARK. By the term, *doubtful*, we are not to understand that the quantity of α , ι , υ , is uncertain in any given syllable, but that in some syllables these vowels are always long, and in others always short. E. g. υ in the words $\theta\upsilon\mu\acute{o}s$, $\pi\bar{\upsilon}\rho\acute{o}s$ *wheat*, is always long; in the words $\pi\upsilon\lambda\lambda\eta$, $\acute{\upsilon}\pi\acute{o}$, always short.

There are, indeed, instances where the quantity of these letters is variable, as α in $\acute{\alpha}\rho\eta s$, ι in $\mu\upsilon\rho\acute{\iota}\kappa\eta$, and υ in $\kappa\omicron\rho\acute{o}\nu\eta$ · but we should recollect, that the sounds *E* and *O* also are, in certain instances, variable, as $\xi\eta\rho\acute{o}s$ and $\xi\varepsilon\rho\acute{o}s$, $\acute{\iota}\omega\mu\epsilon\nu$ and $\acute{\iota}o\mu\epsilon\nu$.

NOTE 2. In strictness, the Greek alphabet has but five vowels, *A, E, I, O, U*. The long vowels differ from the short ones in *quantity*, but not in *quality*.

NOTE 3. COMMUTATION OF VOWELS. (1) When from any cause the vowels ε and o are to be lengthened, they are generally changed into the diphthongs $\epsilon\iota$ and $o\upsilon$, rather than into their corresponding long ones η and ω . E. g. $\xi\varepsilon\iota\nu\acute{o}s$ for $\xi\acute{\epsilon}\nu\acute{o}s$, $\mu\omicron\upsilon\acute{\nu}\rho\acute{o}s$ for $\mu\acute{o}\nu\acute{o}s$.

(2) In some instances o is lengthened into $o\iota$. E. g. $\pi\omicron\iota\acute{\alpha}$ for $\pi\acute{o}\acute{\alpha}$.

(3) The vowel α often passes into $\alpha\iota$ or η . E. g. $\alpha\acute{\iota}\epsilon\acute{\iota}$ from $\acute{\alpha}\epsilon\acute{\iota}$, $\tau\acute{\epsilon}\theta\eta\lambda\alpha$ from $\theta\acute{\alpha}\lambda\lambda\omega$.

(4) The vowels α and ε are frequently interchanged. E. g. Ionic $\tau\acute{\epsilon}\sigma\sigma\epsilon\rho\epsilon s$ for $\tau\acute{\epsilon}\sigma\sigma\alpha\rho\epsilon s$, Doric $\pi\acute{\alpha}\acute{\zeta}\omega$ for $\pi\acute{\epsilon}\acute{\zeta}\omega$.

(5) The syllables $\bar{\alpha}o$ and $\bar{\alpha}\omega$ are often changed into $\varepsilon\omega$. E. g. Attic $\lambda\acute{\epsilon}\omega s$ for $\lambda\bar{\alpha}\acute{o}s$, Ionic $\acute{\epsilon}\phi\epsilon\tau\mu\acute{\epsilon}\omega\nu$ for $\acute{\epsilon}\phi\epsilon\tau\mu\bar{\alpha}\omega\nu$.

(6) The vowels $\bar{\alpha}$ and η are interchanged. E. g. Doric $\acute{\alpha}$ for $\acute{\eta}$, Ionic $\pi\rho\acute{\eta}\gamma\mu\alpha$ for $\pi\rho\bar{\alpha}\gamma\mu\alpha$.

The use of \bar{a} for η is one of the leading peculiarities of the Doric dialect. The use of η for \bar{a} is peculiar to the Ionic.

(7) The vowels \bar{a} and ω are sometimes interchanged. E. g. $\kappa\rho\acute{\alpha}\zeta\omega$ and $\kappa\rho\acute{\omega}\zeta\omega$.

(8) The vowels ε and o are often interchanged. E. g. $\tau\acute{\epsilon}\tau\rho\omicron\phi\alpha$ from $\tau\rho\acute{\epsilon}\pi\omega$.

(9) The vowels η and ω are, in some instances, interchanged. E. g. $\pi\acute{\eta}\sigma\sigma\omega$ and $\pi\acute{\omega}\sigma\sigma\omega$.

DIPHTHONGS.

§ 3. 1. There are fourteen diphthongs, of which seven, $\acute{\alpha}\iota$, $\acute{\alpha}\upsilon$, $\epsilon\iota$, $\epsilon\upsilon$, $\omicron\iota$, $\omicron\upsilon$, and $\upsilon\iota$, begin with a short vowel, and seven, $\bar{\alpha}\iota$, $\bar{\alpha}\upsilon$, η , $\eta\upsilon$, ω , $\omega\upsilon$, and $\bar{\upsilon}\iota$, with a long one. The former are called *proper diphthongs*, and the latter, *improper diphthongs*.

The ι is written under the long vowel, and is called *iota subscript*. In capitals it is written as a regular letter. E. g. $\text{THI } \text{ΑΓΙΑΙ}, \tau\tilde{\eta} \text{ ἄγλα} \cdot \text{ΤΩΙ } \text{ΣΟΦΩΙ}, \tau\tilde{\omega} \text{ σοφῶ} \cdot \text{Ἰδω}, \text{ἰδω}.$

2. The diphthongs are represented in English as follows :

Proper diphthongs.

$\alpha\iota$	by	ai	$\omicron\iota$	by	oi
$\alpha\upsilon$	"	au	$\omicron\upsilon$	"	ou
$\epsilon\iota$	"	ei	$\upsilon\iota$	"	yi
$\epsilon\upsilon$	"	eu			

Improper diphthongs.

$\bar{\alpha}$	by	\bar{a}	ω	by	\bar{o}
$\bar{\alpha}\upsilon$	"	$\bar{a}u$	$\omega\upsilon$	"	$\bar{o}u$
η	"	\bar{e}	$\bar{\upsilon}\iota$	"	$\bar{y}i$
$\eta\upsilon$	"	$\bar{e}u$			

NOTE 1. The diphthong $\omega\upsilon$ belongs to the Ionic dialect. It may be doubted whether the diphthong $\bar{\upsilon}\iota$ was ever used.

NOTE 2. In the *improper diphthongs*, the second vowel was nearly swallowed up by the preceding long one, which long vowel constituted the leading element of these diphthongs.

NOTE 3. COMMUTATION OF DIPHTHONGS. (1) The Ionians often use $\omega\upsilon$ for $\alpha\upsilon$. E. g. $\theta\omega\upsilon\mu\alpha$ for $\theta\alpha\upsilon\mu\alpha$. (§ 3. N. 1.)

(2) The Ionians use $\eta\iota$ for $\epsilon\iota$. E. g. $\acute{\alpha}\gamma\gamma\eta\iota\omicron\nu$ for $\acute{\alpha}\gamma\gamma\epsilon\iota\omicron\nu$, $\beta\alpha\sigma\iota\lambda\eta\eta$ for $\beta\alpha\sigma\iota\lambda\epsilon\iota\alpha$.

(3) They use η for $\alpha\iota$. E. g. $\tau\iota\mu\tilde{\eta}\sigma\iota$ for $\tau\iota\mu\acute{\alpha}\sigma\iota$.

(4) The Dorians use ω for $\omicron\upsilon$. E. g. $\mu\acute{\omega}\sigma\alpha$ for $\mu\omicron\upsilon\sigma\alpha$.

For $\omicron\upsilon$ before σ they often use $\omicron\iota$. E. g. $\mu\omicron\iota\sigma\alpha$ for $\mu\omicron\upsilon\sigma\alpha$

BREATHINGS.

§ 4. 1. Every Greek word beginning with a vowel must have either the *rough breathing* (^ˆ), or the *smooth breathing* (^ˊ), over that vowel. E. g.

ἀκούω, ἐπόμενος.

NOTE 1. The vowel *υ* at the beginning of a word takes the rough breathing. E. g. ὑμεῖς, ὑπό. Except the Epic pronouns ὕμμι, ὕμμιν, and ὕμμε. (§ 64. N. 2.)

2. The rough breathing is placed also over *ρ* at the beginning of a word. E. g.

ῥεῦμα, ῥᾶδιος.

3. When *ρ* is doubled in the middle of a word, the first one takes the smooth breathing, and the other, the rough breathing. E. g. ᾠρόρητος.

4. The breathing, as also the accent (§ 19. 5), is placed over the second vowel of the diphthong. E. g. αὐτός, αἶρω, νίος, οὗτος.

Except the improper diphthongs *αη*, *ηη*, *ωη*. E. g. ᾗδω, ῆδον, ᾠδή. So in capitals, ᾠδω, ἦδον, Ὠδή.

5. The *rough breathing* corresponds to the English *h*. E. g. ἵππος, οὗτος, ῥεῦμα, ᾠρόρητος, in English letters *hippos*, *houts*, *rheuma*, *arrhētos*.

NOTE 2. The *smooth breathing* represents the *effort*, with which a vowel, not depending on a preceding letter, is pronounced. Let, for example, the learner pronounce first the word, *act*, and then, *enact*, and mark the difference between the *a* in the first, and the *a* in the second word. He will perceive, that the utterance of *a* in *act*, requires more effort than that of *a* in *enact*.

CONSONANTS.

§ 5. 1. The consonants *λ*, *μ*, *ν*, *ρ*, are, on account of their gliding pronunciation, called *liquids*.

2. The consonants *ζ*, *ξ*, *ψ*, are called *double consonants*; because *ζ* stands for *δσ*, *ξ* for *κσ*, and *ψ* for *πσ*.

NOTE 1. The preposition $\epsilon\kappa$ in composition never coalesces with the following σ . E. g. $\epsilon\kappa\sigma\chi\omicron\rho\pi\acute{\iota}\zeta\omega$, not $\epsilon\varsigma\chi\omicron\rho\pi\acute{\iota}\zeta\omega$.

NOTE 2. It is not exactly correct to say that ζ stands for $\delta\sigma$, since, according to the Greek notions of euphony, a lingual is always dropped before σ (§ 10. 2). In strictness ζ is a mixture of δ and σ , just as e is compounded of a and i , o of a and u , and b of m and p .

With respect to its making position (§ 17. 2), this was probably owing to its strong vocal hissing.

3. The consonants π , β , φ , κ , γ , χ , τ , δ , θ , are called *mutes*. They are divided into

smooth mutes π , κ , τ ,

middle mutes β , γ , δ ,

rough mutes φ , χ , θ .

These letters correspond to each other in the perpendicular direction. E. g. φ is the corresponding rough of π .

4. The letter σ , on account of its hissing sound, is called the *sibilant* letter.

NOTE 3. The consonants ν , ρ , ς , ξ , ψ , are the only ones that can stand at the end of a genuine Greek word.

Except κ in the preposition $\epsilon\kappa$ and the adverb $\omicron\nu\kappa$.

§ 6. According to the organs with which they are pronounced, the consonants are divided into

labials π , β , φ , μ ,

linguals τ , δ , θ , ζ , σ , λ , ν , ρ ,

palatals κ , γ , χ .

The *labials* are pronounced chiefly with the *lips*; the *linguals*, with the *tongue*; and the *palatals*, with the *palate*.

NOTE. COMMUTATION OF CONSONANTS. (1) The Dorians generally use $\sigma\delta$ for ζ . E. g. $\kappa\omega\mu\acute{\alpha}\sigma\delta\omega$ for $\kappa\omega\mu\acute{\alpha}\zeta\omega$. This takes place in the middle of a word.

(2) The Attics use $\tau\tau$ for $\sigma\sigma$. E. g. $\pi\rho\acute{\alpha}\tau\tau\omega$ for $\pi\rho\acute{\alpha}\sigma\sigma\omega$.

(3) In some instances $\theta\theta$ is used for $\rho\sigma$. E. g. $\acute{\alpha}\theta\theta\eta\eta$ for $\acute{\alpha}\rho\sigma\eta\eta$.

EUPHONIC CHANGES.

§ 7. When a labial (π , β , φ), or a palatal (κ , γ , χ), happens to stand before a lingual (τ , δ , θ); the former is changed into its

corresponding smooth, middle, or rough, according as the latter is smooth, middle, or rough, (§ 5. 3.) E. g.

τέτριπ-ται	for	τέτριβ-ται	ἐτρίφ-θην	for	ἐτρίβ-θην
γέγραπ-ται	“	γέγραφ-ται	εἰτύφ-θην	“	εἰτύπ-θην
ἦκ-ται	“	ἦγ-ται	ἐπλέχ-θην	“	ἐπλέκ-θην
τέτευκ-ται	“	τέτευχ-ται	ἐλέχ-θην	“	ἐλέγ-θην.

So ἑβδομος from ἐπτά, ὄγδοος from ὀκτώ, ἐπιγράβδην for ἐπιγράφδην.

So in Latin, *nuptum* for *nubtum*, *actus* for *agtus*, *vectum* for *vehutum*.

NOTE. Except κ in the preposition ἐκ. E. g. ἐκδέρω, ἐκθρώσκω, not ἐγδέρω, ἐχθρώσκω.

§ 8. 1. A labial (π, β, φ) before μ is always changed into μ . E. g.

λέλειμ-μαι	for	λέλειπ-μαι	γέγραμ-μαι	for	γέγραφ-μαι.
τέτριμ-μαι	“	τέτριβ-μαι	τέθραμ-μαι	“	τέθραφ-μαι.

2. A labial (β, φ) before σ is changed into π . According to § 5. 2, the combination $\pi\sigma$ is represented by ψ . E. g.

τρίψω	for	τρίβ-σω	γράφω	for	γράφ-σω.
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So in Latin, *nupsi* for *nubsi*, *lapsus* for *labsus*.

§ 9. 1. A palatal (κ, χ) before μ is generally changed into γ . E. g.

πέπλεγ-μαι	for	πέπλεκ-μαι	τέτενγ-μαι	for	τέτενχ-μαι.
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NOTE. The preposition ἐκ remains unaltered before μ . E. g. ἐκμαί-νω, ἐκμετρέω, not ἐγμαίνω, ἐγμετρέω.

2. A palatal (γ, χ) before σ is changed into κ . According to § 5. 2, the combination $\kappa\sigma$ is represented by ξ . E. g.

λέξω	for	λέγ-σω	τεύξω	for	τεύχ-σω.
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So in Latin, *texi* for *tegsi*, *traxi* for *trahsi*.

§ 10. 1. A lingual ($\tau, \delta, \theta, \zeta$) before μ is often changed into σ . E. g.

ῥῆσ-μαι	for	ῥῆδ-μαι	πέπεισ-μαι	for	πέπειθ-μαι
πλάσ-μα	“	πλάθ-μα	φρόντισ-μα	“	φρόντιζ-μα.

2. A lingual ($\tau, \delta, \theta, \zeta$) is always dropped before σ . E. g.

πέ-σω	for	πέτ-σω	πλά-σω	for	πλάθ-σω
ᾗ-σω	“	ᾗδ-σω	φροντί-σω	“	φροντίζ-σω.

So in Latin, *amans* for *amants*, *monens* for *monents*, *lusi* for *ludsi*.

3. A lingual (τ, δ, θ, ζ) before another lingual is often changed into σ. E. g.

ῥῶ-ται for ῥῑδ-ται πέπλασ-ται for πέπλαθ-ται
ῖν-τε “ ῖδ-τε φροντισ-τής “ φροντιζ-τής.

4. A lingual (τ, δ, θ, ζ) before a palatal (κ, γ, χ) is always dropped. E. g. ῥῑ-κα for ῥῑδ-κα, πέπει-κα for πέπειθ-κα, πεφρόν-τι-κα for πεφρόντιζ-κα.

NOTE 1. The omission of a lingual before σ or κ does not affect the quantity of the preceding vowel.

NOTE 2. In the Epic language the τ of the preposition κατά is changed into the following consonant. E. g. καγγόνυ for κατγόνυ for κατὰ γόνυ, κάλλιπον for κάτλιπον for κατέλιπον.

Before two consonants the τ of this preposition is dropped. E. g. κάσχιθε for κάτσχιθε for κατίσχιθε.

§ 11. The letter σ cannot stand between two consonants. E. g. γεγράφ-θαι for γεγράφ-σθαι, ἐψάλ-θαι for ἐψάλ-σθαι.

§ 12. 1. Before a labial (π, β, φ), ν is changed into μ. E. g.

ἐμ-πίπτω for ἐν-πίπτω ἐμ-φανής for ἐν-φανής
συμ-βαίνω “ συν-βαίνω ἐμ-ψυχος “ ἐν-ψυχος.

So in Latin, *imbellis* for *inbellis*, *impius* for *inpius*.

2. Before a palatal (κ, γ, χ), ν is changed into γ. E. g.

συγ-καίω for συν-καίω συγ-γενής for συν-γενής
ἐγ-ξέω “ ἐν-ξέω συγ-χέω “ συν-χέω.

REMARK. The combinations γ γ, γ κ, γ ξ, γ χ, are represented in English by *ng*, *nc* or *nk*, *nx*, *nch*, respectively. E. g. ἄγγος *angos*, ἀγκών *ancon* or *ankon*, ἄγξω *anxo*, ἄγχω *ancho*.

3. Before a liquid (λ, μ, ρ), ν is changed into that liquid. E. g.

σνλ-λέγω for συν-λέγω ἐμ-μένω for ἐν-μένω
ἐλ-λογος “ ἐν-λογος σνρ-ρέω “ συν-ρέω.

So in Latin, *colligo* for *conligo*, *commotus* for *conmotus*, *corruptus* for *conruptus*.

4. Before σ or ζ, ν is dropped. E. g. δαίμο-σι for δαίμον-σι, σν-ζυγος for σνν-ζυγος.

5. In many instances, after ν has been dropped before σ, the preceding short vowel is lengthened. E and o are changed into ει and ου respectively (§ 2. N. 3). E. g.

μέλᾱ-ς for μέλαν-ς τιθεῖ-σι for τιθέν-σι
τετύφᾱ-σι “ τετύφαν-σι τύπτου-σι “ τύπιον-σι.

This lengthening almost always takes place when $\nu\tau$, $\nu\delta$, $\nu\theta$, are dropped before σ (§§ 10. 2 : 12. 4). E. g.

$\gamma\rho\acute{\alpha}\psi\bar{\alpha}-\varsigma$	for $\gamma\rho\acute{\alpha}\psi\alpha\tau-\varsigma$	$\lambda\acute{\epsilon}\nu\sigma\iota$	for $\lambda\acute{\epsilon}\nu\tau\iota\sigma\iota$
$\tau\upsilon\phi\theta\acute{\epsilon}\iota-\varsigma$	" $\tau\upsilon\phi\theta\acute{\epsilon}\nu\tau-\varsigma$	$\sigma\pi\acute{\epsilon}\iota\sigma\omega$	" $\sigma\pi\acute{\epsilon}\nu\delta\sigma\omega$
$\delta\epsilon\iota\kappa\acute{\nu}-\varsigma$	" $\delta\epsilon\iota\kappa\acute{\nu}\nu\tau-\varsigma$	$\pi\acute{\epsilon}\iota\sigma\omicron\mu\alpha\iota$	" $\pi\acute{\epsilon}\nu\theta\sigma\omicron\mu\alpha\iota$.

NOTE 1. We must not suppose that the omission of the lingual has any thing to do with the lengthening of the vowel before σ (§ 10. 2, N. 1).

NOTE 2. In some instances, ν before σ is changed into σ . E. g. $\sigma\acute{\upsilon}\sigma\sigma\omega\mu\omicron\varsigma$ for $\sigma\acute{\upsilon}\nu\sigma\omega\mu\omicron\varsigma$.

NOTE 3. The preposition $\acute{\epsilon}\nu$ remains unaltered before ρ , σ , ζ . E. g. $\acute{\epsilon}\rho\acute{\alpha}\pi\tau\omega$, $\acute{\epsilon}\nu\sigma\acute{\alpha}\tau\tau\omega$, $\acute{\epsilon}\nu\zeta\acute{\epsilon}\nu\gamma\gamma\upsilon\mu\iota$.

NOTE 4. In the following words ν is not dropped before σ . $\kappa\acute{\epsilon}\nu\sigma\alpha\iota$ (from $\kappa\epsilon\nu\tau\acute{\epsilon}\omega$), $\pi\acute{\epsilon}\pi\alpha\nu\sigma\iota\varsigma$, $\pi\acute{\epsilon}\phi\alpha\nu\sigma\alpha\iota$ (from $\phi\alpha\acute{\iota}\nu\omega$). Also in the ending $\nu\varsigma$ of the third declension (§ 36. 1), as $\acute{\epsilon}\lambda\mu\nu\varsigma$. Also in the word $\pi\acute{\alpha}\lambda\iota\nu$, in composition, as $\pi\alpha\lambda\iota\nu\sigma\tau\omicron\mu\acute{\epsilon}\omega$.

§ 13. At the beginning of a word ρ is generally doubled, when, in the formation of a word, it happens to stand between two vowels. E. g.

$\pi\epsilon\rho\iota\acute{\rho}\acute{\rho}\acute{\epsilon}\omega$ from $\pi\epsilon\rho\iota$ and $\acute{\rho}\acute{\epsilon}\omega$ $\acute{\epsilon}\rho\acute{\rho}\acute{\epsilon}\nu\kappa\alpha$ for $\acute{\epsilon}\rho\epsilon\nu\kappa\alpha$.

§ 14. 1. When, in the formation of a compound word, a smooth consonant (π , χ , τ) happens to stand before a vowel having the rough breathing, that smooth consonant and the rough breathing form a corresponding rough consonant (φ , χ , θ). E. g.

$\acute{\alpha}\varphi\text{-}\acute{\iota}\eta\mu\iota$	for $\acute{\alpha}\pi\text{-}\acute{\iota}\eta\mu\iota$	$\kappa\alpha\theta\text{-}\acute{\alpha}\acute{\iota}\rho\epsilon\sigma\iota\varsigma$	for $\kappa\alpha\tau\text{-}\acute{\alpha}\acute{\iota}\rho\epsilon\sigma\iota\varsigma$
$\delta\epsilon\chi\text{-}\acute{\eta}\mu\epsilon\rho\varsigma$	" $\delta\epsilon\kappa\text{-}\acute{\eta}\mu\epsilon\rho\varsigma$	$\alpha\upsilon\theta\text{-}\acute{\eta}\mu\epsilon\rho\varsigma$	" $\alpha\upsilon\tau\text{-}\acute{\eta}\mu\epsilon\rho\varsigma$.

NOTE 1. In the words $\tau\acute{\epsilon}\theta\rho\iota\pi\pi\omicron\nu$ ($\tau\acute{\epsilon}\tau\tau\alpha\rho\epsilon\varsigma$, $\acute{\epsilon}\pi\pi\omicron\varsigma$), $\varphi\rho\omicron\upsilon\delta\omicron\varsigma$ ($\pi\rho\acute{\omicron}$, $\acute{\omicron}\delta\acute{\omicron}\varsigma$), $\theta\omicron\iota\mu\acute{\alpha}\tau\iota\omicron\nu$ ($\tau\acute{\omicron}$ $\acute{\iota}\mu\acute{\alpha}\tau\iota\omicron\nu$), $\theta\alpha\tau\acute{\epsilon}\rho\omicron\nu$ ($\tau\omicron\upsilon$ $\acute{\epsilon}\tau\acute{\epsilon}\rho\omicron\nu$), the rough breathing affects the smooth mute, although it does not immediately come in contact with it.

2. The same change takes place when, of two successive words, the first ends in a smooth consonant, and the next begins with a vowel having the rough breathing. E. g.

$\acute{\alpha}\varphi\text{' } \omicron\upsilon$	for $\acute{\alpha}\pi\text{' } \omicron\upsilon$	$\mu\epsilon\theta\text{' } \acute{\eta}\mu\omega\text{'}\nu$	for $\mu\epsilon\tau\text{' } \acute{\eta}\mu\omega\text{'}\nu$
$\kappa\alpha\theta\text{' } \acute{\epsilon}\alpha\nu\tau\acute{\omicron}\nu$	" $\kappa\alpha\tau\text{' } \acute{\epsilon}\alpha\nu\tau\acute{\omicron}\nu$	$\omicron\chi\text{' } \acute{\eta}\mu\omega\text{'}\nu$	" $\omicron\chi\text{' } \acute{\eta}\mu\omega\text{'}\nu$.

NOTE 2. The Ionic dialect violates these rules. E. g. $\acute{\alpha}\pi\iota\text{-}\kappa\acute{\epsilon}\sigma\theta\alpha\iota$ for $\acute{\alpha}\varphi\iota\kappa\acute{\epsilon}\sigma\theta\alpha\iota$, $\kappa\alpha\tau\acute{\epsilon}\nu\delta\omega$ for $\kappa\alpha\theta\acute{\epsilon}\nu\delta\omega$, $\omicron\chi\text{' } \omicron\acute{\iota}\omicron\varsigma$ for $\omicron\chi\text{' } \omicron\acute{\iota}\omicron\varsigma$.

3. If two successive syllables would each have a rough con-

sonant (ϕ, χ, θ), the first rough consonant is often changed into its corresponding smooth (π, κ, τ). E. g.

πέφηνα	for	φέφηνα	τέθηλα	for	θέθηλα
κέχανδα	“	χέχανδα	τρέχω	“	θρέχω.

This change takes place in almost all *reduplications*.

NOTE 3. The *first aorist passive* deviates from this rule.

E. g. ἀφέθην, ἐχύθην, not ἀπέθην, ἐκύθην.

Except εἰτέθην from τίθημι, and εἰτύθην from θύω.

NOTE 4. The termination $\thetaι$ of the *imperative active* (§ 88. 1) is changed into $τι$, if the preceding syllable has a rough consonant. E. g. τύφθητι for τύφθηθι, τίθει for τίθεθι.

Except the imperatives φάθι from φημί, and τέθναθι from θνήσκω.

NOTE 5. In the verb ἔχΩ, of which the future is ἔξω, the rough breathing is changed into the smooth breathing, ἔχω, on account of χ in the following syllable.

4. A rough consonant (ϕ, χ, θ) is never doubled; but instead of this, its corresponding smooth (π, κ, τ) is placed before it. E. g. ἀφφύς, ἰαχχος, Ἀτθίς, not ἀφφύς, ἰαχχος, Ἀθθίς.

MOVABLE CONSONANTS.

§ 15. 1. All *datives plural* in $ι$, and all *third persons* in $ι$ and $ε$, are written both with and without a final $ν$. They are generally written with it when the next word begins with a vowel. E. g.

θηρὸν ἀγροῖς	θηρὸν κακοῖς
φησὶν οὕτως	φησὶ Σωκράτης
τύπτουσιν αὐτοῦς	τύπτουσι τούτους
ἔστρεψεν μέγα	ἔστρεψε μέγα.

2. Also, all adverbs of place in $σι$ (§ 121. 1). E. g. πλαταιᾶσι.

Also, the particles $νύ$ and $κέ$, the adverbs $πέρουσι$ and $νόσφι$, and the numeral $εἴκοσι$.

NOTE. In some Grammars, $ν$ movable is written parenthetically. E. g. $\thetaηρσὶ (ν)$.

3. The words οὕτως, ἄχρως, μέχρις, and $\epsilonῖς$ (that is, $\epsilon\kappa\varsigma$), and a few others, drop the ς before a consonant. E. g. οὕτω φησί, ἐκ θεοῦ.

Ἀχρως and μέχρις often drop the ς even before a vowel.

4. The adverb οὖ becomes οὐκ or οὐχ before a vowel. E. g. οὐ φησι, οὐκ εἶπε, οὐχ εἶπετο (§ 14. 2).

SYLLABLES.

§ 16. 1. There are as many syllables in a Greek word as there are vowels and diphthongs in it.

2. Words of one syllable are called *monosyllables*; of two, *dissyllables*; and of more than two, *polysyllables*.

3. The last syllable except one is called the *penult*; the last except two, the *antepenult*. E. g. in εὖ-σπλαγ-χνος, *χνος* is the last syllable, *σπλαγ*, the penult, and *εὖ*, the antepenult.

NOTE 1. (1) Any single consonant may commence a Greek word.

(2) The following combinations of consonants may commence a Greek word or a syllable: βδ, βλ, βρ, γλ, γν, γρ, δμ, δν, δρ, θλ, θν, θρ, κλ, κμ, κν, κρ, κτ, μν, πλ, πν, πρ, πτ, σβ, σθ, σκ, σκλ, σμ, σπ, σπλ, στ, στλ, στρ, σφ, σχ, τλ, τμ, τρ, φθ, φλ, φρ, χθ, χλ, χν, χρ.

(3) The following combinations also may commence a syllable: γδ, γμ, θμ, τν, φν, χμ.

(4) Further, any three consonants may begin a syllable, provided the first and the last pair may each begin a syllable. E. g. πτρ, χθρ.

NOTE 2. Greek words are divided into syllables in the following manner:

(1) A single consonant standing between two vowels, or a combination of consonants capable of commencing a syllable (§ 16. N. 1), is placed at the beginning of the syllable. E. g. δι-α-λέ-γο-μαι, εὖ-σπλαγξ, κá-το-πίτρον.

(2) When the combination cannot commence a syllable, its first consonant belongs to the preceding syllable. E. g. ἔλ-θω, ἄγ-χω, ψάλ-λω.

(3) A *compound* word is resolved into its component parts, if the first part ends with a consonant. E. g. πα-λίν-ορ-ος.

But if the first part ends with a vowel, the compound is divided like a simple word, even when that vowel has been cut off (§ 135. 3). E. g. πα-ρῑ-λα-βον.

4. A syllable is called *pure*, when its vowel or diphthong is immediately preceded by the vowel of the preceding syllable. E. g. the following words end in α, αι, ας, ος, pure: σηπi-α, σηπi-αι, σηπi-ας, ἄγρι-ος.

QUANTITY OF SYLLABLES.

§ 17. In any Greek word, every syllable is either long or short.

1. A syllable is *long by nature* when it has a long vowel or diphthong. E. g. in the following words the penult is long by nature :

οἶκος, ἄνθρωπος, τιμή, πᾶσα.

2. A syllable is said to be *long by position*, when its vowel, being short by nature, is followed by two or more consonants, or by a double consonant (ζ, ξ, ψ). E. g. in the following words the penult is long by position :

ἔστε, ὄρος, ἄσπλαγχνος, φράζω.

3. When a short vowel is followed by a *mute and a liquid*, the syllable is common. E. g. in the following words the penult is either long or short :

τέκνον, ὕβρις.

4. But the syllable is almost always long, when its vowel, being short by nature, is followed by the following combinations: βλ, γλ, γμ, γν, δμ, δν. E. g. the antepenult of ἐβλεπον.

NOTE 1. In the Epic language the syllable is generally long when its vowel, being short by nature, is followed by a mute and a liquid.

NOTE 2. In Homer and Hesiod, σx and ζ, at the beginning of a word, do not always affect the preceding short vowel. E. g. (Il. 6, 402: 2, 634.)

5. Every syllable, which cannot be proved to be long, must be assumed to be short.

NOTE 3. The quantity of α, ι, υ, must be learned by observation. The following remarks, however, may be of some use to the learner :

(1) Every circumflexed α , ι , υ , is long by nature. (§ 21.)
E. g. $\pi\tilde{\alpha}\nu$, $\epsilon\tilde{\mu}\nu$, $\delta\rho\tilde{\upsilon}\varsigma$.

(2) Every α , ι , υ , arising from contraction is long by nature.
(§ 23.) E. g. $\tau\acute{\iota}\mu\tilde{\alpha}$, $\pi\acute{o}\lambda\iota\varsigma$, $\beta\acute{o}\tau\rho\tilde{\upsilon}\varsigma$, from $\tau\acute{\iota}\mu\alpha\epsilon$, $\pi\acute{o}\lambda\iota\epsilon\varsigma$, $\beta\acute{o}\tau\rho\upsilon\epsilon\varsigma$.

(3) Every $\alpha\sigma$, $\upsilon\sigma$, arising from $\alpha\nu\tau\sigma$, $\upsilon\nu\tau\sigma$, is long by nature.
(§ 12. 5.) E. g. $\tau\acute{\upsilon}\psi\tilde{\alpha}\sigma\iota$, $\zeta\epsilon\upsilon\gamma\gamma\tilde{\upsilon}\varsigma$, for $\tau\acute{\upsilon}\psi\alpha\nu\tau\sigma\iota$, $\zeta\epsilon\upsilon\gamma\gamma\upsilon\nu\tau\sigma\iota$.

(4) Derivative words generally retain the quantity of their primitives.

§ 18. 1. The epic and the lyric poets often shorten a long vowel or diphthong at the *end* of a word when the next word begins with a vowel. E. g. (Od. 5, 286) Ω $\pi\acute{o}\rho\sigma\iota$, $\tilde{\eta}$ $\mu\acute{\alpha}\lambda\alpha$ $\delta\tilde{\eta}$ $\mu\epsilon\tau\epsilon\beta\acute{o}\upsilon\lambda\epsilon\upsilon\sigma\alpha\nu$ $\theta\epsilon\sigma\iota$ $\acute{\alpha}\lambda\lambda\omega\varsigma$, where $\tilde{\omega}$ $\pi\acute{o}\rho\sigma\iota$, $-\sigma\alpha\nu$ $\theta\epsilon\sigma\iota$, are dactyles.

NOTE 1. This kind of shortening occurs also in the middle of a word. E. g. $\delta\eta\acute{\iota}\sigma\iota\sigma\iota$ (---), $\tau\iota\alpha\nu\tau\iota$ (---).

2. A short syllable is often made long by the epic poets. E. g. $\epsilon\pi\epsilon\iota\delta\acute{\eta}$ (---), $\Lambda\acute{\iota}\acute{o}\lambda\omicron\nu$ (---), $\phi\acute{\iota}\lambda\epsilon$ $\epsilon\kappa\nu\rho\acute{\epsilon}$ (---).

NOTE 2. It is supposed that the ancients generally doubled in pronunciation the consonant following the short vowel. E. g. they read $\epsilon\pi\pi\epsilon\iota\delta\acute{\eta}$, $\Lambda\acute{\iota}\acute{o}\lambda\lambda\omicron\nu$.

There are instances, however, where the short vowel was lengthened without reference to the following letter. E. g. $\delta\tilde{\iota}\acute{\alpha}$ for $\delta\iota\acute{\alpha}$.

ACCENT.

§ 19. 1. The Greek has three accents, viz. the *acute* (´), the *grave* (`), and the *circumflex* (˘).

The acute can stand only on one of the last three syllables of a word; the circumflex, only on one of the last two, and the grave only on the last.

REMARK 1. The place of the accent in every word must be learned by observation.

NOTE 1. The following monosyllables (called *atōna*) generally appear unaccented:

$\epsilon\iota$, $\epsilon\iota\varsigma$ or $\acute{\epsilon}\varsigma$, $\acute{\epsilon}\nu$ or $\epsilon\iota\nu$, $\acute{\epsilon}\xi$ or $\acute{\epsilon}\chi$, $\omicron\upsilon$ or $\omicron\upsilon\chi$ or $\omicron\upsilon\chi$, $\acute{\omega}\varsigma$, and the articles $\acute{\omicron}$, $\acute{\eta}$, $\acute{\omicron}\acute{\iota}$, $\acute{\alpha}\acute{\iota}$.

REMARK 2. When the articles *ὁ, ἡ, οἱ, αἱ*, stand for demonstrative pronouns (§ 142. 1), they should be read as if they were accented.

REMARK 3. 'Ο takes the acute when it is equivalent to the relative pronoun (§ 142. 2). For *ὧς*, see below (§ 123. N. 1).

NOTE 2. According to the old grammarians, the *grave* accent is understood on every syllable which appears unaccented. Thus *ἀνθρωποκτόνος, τύπτω*, are, according to them, *ἀνθρῶποκτόνους, τύπτῶ*. It seems, then, that the grave accent is *no* accent at all.

2. A word is called *oxytone*, when it has the acute accent on the last syllable. E. g. *πιστός, εἰπέ, ἀγαθοί*.

Paroxytone, when it has the acute accent on the penult. E. g. *θίλω, μεμερίσθαι*.

Proparoxytone, when it has the acute on the antepenult. E. g. *ἀνθρῶπος, ἄξιοι, πόλεως*.

3. A word is called *perispomenon*, when it has the circumflex on the last syllable. E. g. *ἐπιθῶ, διαπερῶν, ποδοῖν*.

Properispomenon, when it has the circumflex on the penult. E. g. *τοῦτον, μεμνήσθαι, μᾶλλον*.

4. A word is called *barytone*, when its last syllable has *no* accent at all. (§ 19. N. 2.) E. g. *τύπω, τοῦτον, περιερχόμενος*.

5. When the accented syllable has a diphthong, the accent is placed over the second vowel of that diphthong. E. g. *αἵματα, θωῖμα*. Except the improper diphthongs *α, η, ω*. (See also § 4. 4.)

§ 20. 1. If the *last syllable* is *long* either by nature or by position (§ 17. 1, 2), no accent can be placed on the antepenult.

2. The ACUTE can stand on the *antepenult* only when the last syllable is short. E. g. *ἀνθρῶπος, διέφθορεν, πέλεκυσ*.

NOTE 1. The endings *αι* and *οι* are, with respect to accent, short. E. g. *λέγονται, ἄνθρωποι*.

Except the third person singular of the *optative active*. E. g. *τιμήσαι, τιμήσοι*.

Except also the adverb *οἶκοι*, *at home*, which in reality is an old dative.

NOTE 2. The endings *ω, ω, ως, ως, ων, ων*, of the *second declension*, and *ως, ων*, of the genitive of nouns in *ις, υς*, of the *third declension*, permit the accent to be on the antepenult. (§§ 33: 43. 3.) E. g. *ἀνώγειω, πόλεως, πόλεων*.

NOTE 3. Also the Ionic termination *ω* of the genitive singular of the first declension permits the accent to stand on the antepenult. E. g. *Τυδεΐδεω*. (§ 31. N. 3.)

3. The *penult*, if accented, takes the acute when it is short by nature, or when the last syllable is long by nature. E. g. *λόγος, μούσης*.

4. When a word, which has the acute on the last syllable, stands before other words belonging to the same sentence, this acute becomes grave ('). E. g. *τοὺς πονηροὺς καὶ τοὺς ἀγαθοὺς ἀνθρώπους*, not *τοὺς πονηροὺς καὶ τοὺς ἀγαθοὺς ἀνθρώπους*.

§ 21. 1. The CIRCUMFLEX can be placed only on a syllable *long by nature*. E. g. *τῆς τιμῆς, διαπερῶν*.

2. A *penult* long by nature, if accented, takes the circumflex only when the vowel of the last syllable is short by nature. E. g. *μᾶλλον, πῖνε, καταῖτνε*. So *εἶναι, οἴκοι*, (§ 20. N. 1.)

ENCLITICS.

§ 22. 1. *Enclitics* are words which throw their accent back upon the last syllable of the preceding word. The following words are enclitics :

(1) The *personal pronouns* *μοῦ, μοί, μέ, σοῦ, σοί, σέ, οὖ, οἶ, ἐ, σφωέ, σφωίν, σφέων, σφέας, σφέα, σφίσι, σφίν, σφέ, σφάς*. We must observe, that, of those beginning with *σφ*, only the oblique cases are enclitic.

(2) The *indefinite pronoun* *τις, τι*, through all the cases, as also the words *τοῦ, τῷ, for τινός, τινὶ*.

(3) The *present indicative* of *εἶμι, am, and φημί, say*. Except the monosyllabic 2 pers. sing. *εἶ or εἷς, and φής*.

(4) The *particles* *ποθέν, ποθί, ποί, πή, πού, πώς, ποτέ, γέ, θήν, κέ or κέν, νύ or νύν, πέρ, πώ, τέ, τοί, ῥά*, and the inseparable particle *δέ, to*.

2. If the word before the enclitic has the acute on the antepenult, or the circumflex on the penult, the enclitic throws back an acute on the last syllable of that word. E. g. *ἄνθρωπος τις*, for *ἄνθρωπος τις· δεῖξόν μοι*, for *δεῖξον μοι*.

3. When the word before the enclitic has the accent on the last syllable, the accent of the enclitic disappears. In this case the acute does not become grave (§ 20. 4). E. g. *ἐγώ φημι*, for *ἐγὼ φημί· πολλοῖς τισι*, for *πολλοῖς τισὶ*.

Monosyllabic enclitics lose their accent also when the preceding word has the acute on the penult. E. g. *τούτου γε*.

4. An enclitic of two syllables retains its accent,

(1) When the preceding word has the acute on the penult. E. g. *ἄνδρες τινές*.

(2) When the syllable upon which its accent would have been thrown back has been elided (§ 25). E. g. *πόλλ' ἐστὶ*, for *πολλά ἐστι*.

NOTE 1. Enclitics, which stand at the beginning of a sentence, retain their accent. E. g. *σοὺ γὰρ κράτος ἐστὶ μέγιστον*.

REMARK. The abovementioned personal pronouns retain their accent, when they depend upon a *preposition*. E. g. *ἐπὶ σοί*, not *ἐπί σοι*. Except *μέ* in the formula *πρὸς μέ*.

NOTE 2. When several enclitics succeed each other, the preceding takes the accent of the following. E. g. *οὐδέποτε ἐστὶ σφισιν*, for *οὐδέποτε ἐστὶ σφίσιιν*.

NOTE 3. Frequently the indefinite pronouns and the particles are not separated by a space from the attracting word. E. g. *οὔτε, μήτις, ὅστις, οἷσιν, ὥστε*.

CONTRACTION.

§ 23. A pure syllable (§ 16. 4) and the one immediately preceding it are often united into one *long* syllable. This is called *contraction*. It takes places generally as follows :

αα are contracted into *α*, as
μνάα μνᾶ.

αα — *α*, as *μνάα μνᾶ*.

αιι — *αι*, as *μνάαι μναῖ*.

αε — *ᾶ*, as *τίμαε τίμᾶ*.

αιι — *α*, as *τιμάει τιμᾶ*.

αη — *ᾶ*, as *τιμάητε τιμᾶτε*.

αη — *α*, as *τιμάης τιμᾶς*.

αῖ — *α*, as *αῖσσω ᾄσσω*.

αο — *ω*, as *τιμάομεν τιμῶμεν*.

αοι — *ω*, as *τιμάοιμεν τιμῶμεν*.

αου — *ω*, as *τιμάουσι τιμῶσι*.

αω — *ω*, as *τιμάω τιμῶ*.

εα — *η*, as *γέα γῆ*. Sometimes

into *ᾶ*, as *χρύσεα χρυσαῖ, ὑγία ὑγιᾶ*.

εα — *η*, as *χρυσέα χρυσῆ*.

εαι — *η* or *αι*, as *τύπτειαι τύπτῃ, χρύσειαι χρυσαῖ*.

εε — *ει*, as *φίλεε φίλει*. Sometimes into *η*, as *τροιήρεε τροιήρῃ*.

εει — *ει*, as *φιλέεις φιλεῖς*.

εη — *η*, as *φιλέητε φιλήτε*.

εη — *η*, as *φιλέης φιλῆς*.

εῖ — *ει*, as *πόλει πόλει*.

εο — *ου*, as *φιλέομεν φιλοῦμεν*.

εοι — *οι*, as *φιλέοιμεν φιλοῖμεν*.

εου — *ου*, as *φιλέουσι φιλοῦσι*.

εω — ω, as φιλέω φιλοῶ.	times into η, as διπλόη δι- πλή.
ηε — η, as τιμήεσσα τιμῆσσα.	οη — οι, as δηλόης δηλοῖς. This contraction occurs only in verbs in οω. Verbs in ωμι (§ 117) contract οη into ω.
ηει — η, as τιμήεις τιμῆς.	οῖ — οι, as ἡχοῖ ἡχοῖ.
ηῖ — η, as Θορήῖσσα Θορήσσα.	οο — ου, as δηλόομεν δηλοῦμεν.
ιε — ι, as πόλιες πόλῖς.	οοι — οι, as δηλόοιμεν δηλοῖμεν.
ιι — ι, as πόλιι πόλῖ.	οου — ου, as δηλόοουσι δηλοῦσι.
οα — ω or ā, as ἡχόα ἡχώ, ἀπλόα ἀπλά.	οω — ω, as δηλόω δηλώ.
οαι — αι, as διπλόαι διπλαῖ.	οω — ω, as πλώω πλώ.
οε — ου, as δηλόετε δηλοῦτε.	νε — ν, as ἰχθύες ἰχθυῖς.
οει — ου, as δηλόειν δηλοῦν.	νῖ — νι, as πληθύῖ πληθυῖ.
Verbs in οω (§ 116) contract the endings οει and οεις into οι and οις, as δηλόει δηλοῖ, δηλόεις δηλοῖς.	ωῖ — ω, as λώων λώων.
οη — ω, as δηλόητε δηλώτε. Some-	

NOTE 1. (1) The Doric dialect contracts *ae* and *aei* into *η* and *η* respectively. E. g. ὄραε ὄρη, ὄράει ὄρη.

The Attic does the same in the following verbs, διψάω, ζάω, κνάω, πεινάω, σμάω, χοάομαι.

(2) The Ionic and the Doric contract *eo* into *ευ*. E. g. στεφανέονται στεφανεύνται.

NOTE 2. The contraction is often left to pronunciation. E. g. Διομήδ-εα (— — —), Αἰγυπτ-ίων (— — —). This kind of contraction is called *synizēsis* or *synecphonestis*.

NOTE 3. ACCENT. (1) If one of the syllables to be contracted has the accent, the accent generally remains on the contracted syllable. And if this syllable be a penult or antepenult, the accent is determined according to §§ 20: 21; if it be a final syllable, it takes the circumflex, except when the word uncontracted has the acute accent on the last syllable. E. g. φιλέομεθα φιλούμεθα, πλέετε πλεῖτε· τιμάω τιμῶ· βεβαῶς βεβῶς.

(2) If neither of the syllables to be contracted has the accent, the accent of the word generally retains its place. E. g. πόλεις πόλεις.

CRASIS.

§ 24. Two contiguous words are, in many instances, contracted into one, when the first ends and the next begins with

a vowel. This kind of contraction is called *crasis*. The *coronis* (´) is generally placed over the contracted syllable. E. g.

τοῦναντίον for τὸ ἐναντίον
τάληθές “ τὸ ἀληθές.

NOTE 1. The *ι* is subscribed only when it stands at the end of the last of the syllables to be contracted. E. g. ἐγὼμαι for ἐγὼ οἶμαι, but καὶγὼ for καὶ ἐγὼ.

NOTE 2. The *crasis* is sometimes left to pronunciation. E. g. (Il. 2, 651) Ἐνυαλίῳ ἀνδρείφοντι, to be read Ἐνυαλίῳ ἀνδρείφοντι.

ELISION.

§ 25. When the first of two contiguous words ends with a short vowel, and the other begins with a vowel, the former often drops its final vowel, and the *apostrophe* (´) is put over the vacant place. This is called *elision*. E. g.

δι´ ἐμοῦ for διὰ ἐμοῦ
ἐπ´ αὐτῷ “ ἐπὶ αὐτῷ
ἐφ´ ἡμῖν (§ 14. 2) for ἐπὶ ἡμῖν.

REMARK. The prepositions *περὶ* and *πρό* never lose their final vowel. E. g. *περὶ αὐτόν*, *πρό Ἀθηναίων*.

NOTE 1. The diphthong *αι* is sometimes elided by the poets, but only in the passive terminations *μαι*, *σαι*, *ται*, and *σθαι*. E. g. βούλομ´ ἐγώ, for βούλομαι ἐγώ· καλεῖσθ´ ἀπαγξαίμην, for καλεῖσθαι ἀπαγξαίμην.

NOTE 2. The epic poets, in some instances, reject the final vowel even when the following word begins with a consonant. E. g. ἀν νέκυας, for ἀνὰ νέκυας· παρ Ζηνί, for παρὰ Ζηνί.

NOTE 3. ACCENT. (1) In *prepositions* and *conjunctions*, if the elided vowel had the accent, this accent also is cut off with the vowel. E. g. ἀμφ´ αὐτῷ, ἀλλ´ εἰπέ.

(2) In all other words the accent is thrown back upon the preceding syllable. E. g. φήμ´ ἐγώ, for φημι ἐγώ.

SYNCOPE, METATHESIS, AND APHÆRESIS.

§ 26. 1. *Syncope* is an omission of a vowel from the middle of a word. E. g. πατρός, for πατέρος.

2. *Metathesis* is an interchange of place between two contiguous letters in the same word. E. g. καρδιά, for καρδία.

3. *Aphæresis* is the taking of a letter from the beginning of a word. E. g. ποῦ 'σιν, for ποῦ ἔσιν.

NOTE. The combinations $\mu\lambda$, $\mu\rho$, $\nu\rho$, arising from a syncope or from a metathesis, are changed into $\mu\beta\lambda$, $\mu\beta\rho$, $\nu\delta\rho$, respectively. E. g. $\gamma\alpha\mu\beta\rho\acute{o}s$ for $\gamma\alpha\mu\rho\acute{o}s$, $\alpha\acute{\nu}\delta\rho\acute{o}s$ for $\alpha\acute{\nu}\epsilon\rho\acute{o}s$.

PUNCTUATION.

§ 27. The Greek has the following punctuation marks:

Comma,	[,]
Colon,	[:]
Period,	[.]
Interrogation,	[?]
Apostrophe (§ 25),	[']
Coronis (§ 24),	[^]
Marks of quantity (§ 2),	[-] and [~]
Marks of parenthesis,	[()]
Mark of diæresis,	[..]
Mark of admiration,	[!]

NOTE 1. The mark of *diæresis* is placed over ι or υ to prevent its forming a diphthong with the preceding vowel. E. g. γήραι, αὐτή, are trissyllables, but γήραι, αὐτή, are dissyllables.

NOTE 2. The mark of *admiration* is not much used.

PRONUNCIATION.

§ 28. 1. It is supposed by many that the ancient pronunciation, that is, the pronunciation of the ancient Athenians and of the well educated in general, is in a great measure lost. The best expedient, according to some, is, to observe how the Romans expressed Greek, and the Greeks Roman names. This would be a very good expedient, if the ancient pronunciation of the Latin language was not as uncertain as that of the Greek.

According to others, the best rule is, to observe how the ancient Greeks expressed the sounds made by particular animals. This rule is, to say the least, very ridiculous, because dogs and sheep are hardly teachers of articulate sounds, and because there are as many ways of expressing the sound made

by any animal, as there are nations upon the face of the earth. The frog, for example, in ancient Greek sings βρεκεκεξέξ κοᾶξ, κοᾶξ, in modern Greek, μπάκα κάκα, in English, *croak croak*.

2. Others maintain that the modern Greek language is the only source from which any definite notions concerning the ancient pronunciation can be derived. First, because this language is immediately derived from the ancient; a circumstance of no small importance. Secondly, because its pronunciation is remarkably uniform; and uniformity in matters of this sort cannot be attributed to mere chance. Further, the modern Greek method is founded on tradition, while all other methods hang on conjecture. For the benefit of the curious we proceed to describe it.

α and α are pronounced like *a* in *father*. After the sound *I* (ι, η, ει, οι, υ, υι) it is pronounced like *a* in *peculiarity*. αι like *ε*.

αυ, ευ, ηυ, ωυ, before a vowel, a liquid, or a middle mute (β, γ, δ) are pronounced like *av*, *ev*, *eev*, *ov*, respectively. In all other cases, like *af*, *ef*, *eef*, *off*.

β like *v*.

γ before the sounds *E* and *I* is pronounced nearly like *y* in *yes*, *York*. In all other cases it is guttural, like the German *g* in *Tag*.

γγ and γκ like *ng* in *strongest*.

γξ like *nx*.

γχ like *ng-h*, nearly.

δ like *th* in *that*.

ε like *e* in *fellow*, nearly.

ει like *ι*.

ευ, see *αυ*.

ζ like *z*.

η and η like *ι*.

ηυ, see *αυ*.

θ like *th* in *thin*.

ι like *i* in *machine*.

κ like *k*.

λ like *l*. Before the sound *I*, like *ll* in *William*.

μ like *m*.

μπ like *mb*, as ἔμβροσθεν pronounced *émbrosthén*.

μψ (μψ) like *mbs*.

ν like *n*. Before the sound *I*, like *n* in *oNion*.

The words τόν, τήν, έν, σόν, before a word beginning with *κ* or *ξ*, are pronounced like τόν, τήν, έν, σόν before *κ* or *ξ*. (See γκ, γξ.) E. g. τόν καιρόν, έν ξυλόγω, pronounced τόν-

γκαιρόν, ἐγξυλόχῳ. Before π or ψ they are pronounced τὸμ, τήμ, ἐμ, σὺμ. E. g. τὸν πονηρόν, σὺν ψυχῇ, pronounced τὸμπονηρόν, σὺμψυχῇ.

ντ like *nd*, as ἔντιμος pronounced *éndimos*.

ξ like *x* or *ks*.

ο like *o* in *porter*.

οι like *i*.

ου like *oo* in *moon*.

π, ρ, like *p, r*.

σ like *s* in *soft*. Before β, γ, δ, μ, ρ, it is sounded like ζ.

E. g. κόσμος, σβέσαι, Σύνουρη, pronounced κόζμος, ζβέσαι, Ζύνουρη. So also at the end of a word, τοὺς βασιλεῖς τῆς γῆς, pronounced τοὺζβασιλεῖς τῆζγῆς.

τ like *t* in *tell*.

υ like *i*.

υι like *i*.

φ like *ph* or *f*.

χ like German *ch* or Spanish *j*.

ψ like *ps*.

ω and ω like *o*.

ων, see *av*.

The *rough breathing* is silent in modern Greek.

So far as *quantity* is concerned, all the short vowels are equivalent to the long ones.

The written *accent* guides the stress of the voice.

The accent of the *enclitic*, however, is disregarded in pronunciation. But when the attracting word has the accent on the antepenult, its last syllable takes the secondary accent. E. g. δεῖξόν μοι, pronounced δεῖξονμοι, but λέλεκται μοι has the primary accent on the first syllable λε, and the secondary on κται.

PART II.

INFLECTION OF WORDS.

PARTS OF SPEECH.

§ 29. 1. The declinable parts of speech are the noun, the article, the pronoun, the verb, and the participle.

2. The indeclinable parts of speech are the adverb, the preposition, the conjunction, and the interjection.

3. The declinable parts of speech have three NUMBERS; the singular, the dual, and the plural.

The dual may be used when two things are spoken of; but not necessarily.

NOUN.

§ 30. 1. Nouns are grammatically divided into substantive and adjective. Substantives are divided into proper and common.

2. The noun has three GENDERS; the masculine, the feminine, and the neuter. The masculine is, in grammar, distinguished by the article *ὁ*, the feminine, by *ἡ*, and the neuter, by *τό*. E. g. *ὁ ἀνὴρ*, the man, *ἡ γυνή*, the woman, *τὸ σῦλον*, the fig.

Nouns which are either masculine or feminine are said to be of the *common gender*. Such nouns are, in grammar, distinguished by the articles *ὁ*, *ἡ*. E. g. *ὁ, ἡ ἄνθρωπος*, a human being.

3. The noun has three DECLENSIONS; the first declension, the second declension, and the third declension.

4. The CASES are five; the nominative, the genitive, the dative, the accusative, and the vocative.

NOTE 1. All *neuters* have three of the cases alike, viz. the nominative, accusative, and vocative. In the plural these cases end in α except some neuters of the second declension, which end in ω (§ 33).

NOTE 2. The nominative, accusative, and vocative *dual*, are alike. The genitive and dative *dual* are also alike.

In the *plural*, the vocative is always like the nominative.

FIRST DECLENSION.

§ 31. 1. The following table exhibits the *endings* of the first declension.

S.	Fem.			Mas.		D. F. & M.		P. F. & M.	
N.	ἡ	ᾗ	ᾗ	ἡς	ᾗς	N.	ᾗ	N.	αι
G.	ἡς	ἡς or ᾗς	ᾗς	ου	ου	G.	αιν	G.	ων
D.	ἡ	ἡ or α	α	ἡ	α	D.	αιν	D.	αις
A.	ἡν	ᾗν	ᾗν	ἡν	ᾗν	A.	ᾗ	A.	ᾗς
V.	ἡ	ᾗ	ᾗ	ἡ or ᾗ	ᾗ	V.	ᾗ	V.	αι

2. Nouns in η or α or $\bar{\alpha}$ are feminine. E. g. ἡ τιμή, *honor*, ἡ μουσαῖα, *muse*, ἡ σοφία, *wisdom*.

Nouns in $\etaς$ or $\bar{\alpha}ς$ are masculine. E. g. ὁ τελώνης, *publican*, ὁ ταμίης, *steward*.

S. ἡ (honor)	D. (two honors)	P. (honors)
N. τιμή	N. τιμά	N. τιμαί
G. τιμῆς	G. τιμαῖν	G. τιμῶν
D. τιμῇ	D. τιμαῖν	D. τιμαῖς
A. τιμήν	A. τιμά	A. τιμαῖς
V. τιμή	V. τιμά	V. τιμαί
S. ἡ (muse)	D. (two muses)	P. (muses)
N. μουσα	N. μούσα	N. μουσαι
G. μουσῆς	G. μούσαιν	G. μουσῶν
D. μούσῃ	D. μούσαιν	D. μούσαις
A. μουσαν	A. μούσα	A. μουσας
V. μουσα	V. μούσα	V. μουσαι

<i>S. ὁ (publican)</i>	<i>D. (two publicans)</i>	<i>P. (publicans)</i>
N. τελώνης	N. τελώνα	N. τελώναι
G. τελώνου	G. τελώναιν	G. τελωνῶν
D. τελώνῃ	D. τελώναιν	D. τελώναις
A. τελώνην	A. τελώνα	A. τελώνας
V. τελώνῃ	V. τελώνα	V. τελώναι
<i>S. ὁ (steward)</i>	<i>D. (two stewards)</i>	<i>P. (stewards)</i>
N. ταμίας	N. ταμία	N. ταμίαι
G. ταμίου	G. ταμίαιν	G. ταμιῶν
D. ταμίᾳ	D. ταμίαιν	D. ταμίαις
A. ταμίαν	A. ταμία	A. ταμίας
V. ταμία	V. ταμία	V. ταμίαι

3. Nouns in *α* pure (§ 16. 4), *ρα*, and some others, retain the *α* throughout the singular. E. g. σοφία, σοφίας, σοφία, σοφίαν · χαρά, χαρᾶς, χαρᾶ, χαράν.

<i>S. ἡ (house)</i>	<i>D. (two houses)</i>	<i>P. (houses)</i>
N. οἰκία	N. οἰκία	N. οἰκίαι
G. οἰκίας	G. οἰκίαιν	G. οἰκιῶν
D. οἰκίᾳ	D. οἰκίαιν	D. οἰκίαις
A. οἰκίαν	A. οἰκία	A. οἰκίας
V. οἰκία	V. οἰκία	V. οἰκίαι

4. The following classes of nouns in *ης* have *ᾶ* in the *vocative singular*.

(1) Nouns in *της*. E. g. πολίτης, citizen, voc. πολῖτᾶ.

REMARK 1. In Homer, αἰναρίτης, unhappily brave, has voc. αἰναρίτῃ.

(2) Nouns derived from verbs by adding *ης* to the last consonant of the verb. (§ 129. N. 3.) E. g. γεωμέτρης, geometer, voc. γεωμέτρᾶ.

(3) All national appellations. E. g. Σκύθης, Scythian, voc. Σκύθᾶ.

(4) A few proper names. E. g. Πυρραίχμης, Pyræchmes, voc. Πυρραῖχμᾶ.

NOTE 1. QUANTITY. (1) *A* of the *nominative singular* is always short when the genitive has *ης*. E. g. μούσᾶ, μουσῆς.

It is very often long when the genitive has *ας*. E. g. σοφῖᾶ, σοφίας.

All proparoxytones and properispomena have of course the *α* short. E. g. ἀλήθειᾶ, μοῖρᾶ.

Further, oxytones and paroxytones, which have *ας* in the genitive, have *α* long in the nominative. E. g. *χαρά, χαρᾶς · πέτρα, πέτρας*. Except the numeral *μία*, and the proper names *Κιρῆᾶ* and *Πύρῆᾶ*.

(2) *Ας* is long. E. g. *ταμῖᾱς, σοφῖᾱς*.

(3) *Αν* of the *accusative singular* always follows the quantity of the *nominative singular*. E. g. *μοῦσᾶ, μοῦσᾶν · σοφῖᾶ, σοφῖᾶν*.

(4) *Α* of the *vocative singular* from nouns in *ας* is always long; from nouns in *ης* it is always short. E. g. *ταμῖας, ταμῖᾶ · πολίτης, πολῖτᾶ*.

(5) *Α* of the *nominative, accusative, and vocative, dual*, is always long. E. g. *μούσᾶ*.

NOTE 2. ACCENT. (1) The accent remains on the same syllable as in the *nominative*, if the last syllable permits it: if not, it is removed to the next syllable. (§ 20. 1, 2, 3.) E. g. *θάλασσα, θάλασσαν, θάλασσαι · θαλάσσης, θαλάσση*.

REMARK 2. *Δεσπότης, master*, has *voc. δέσποτα*, not *δεσπότα*.

(2) The endings of the *genitive* and *dative* of all the numbers take the circumflex, when the *nominative* has the accent on the last syllable. E. g. *τιμή, τιμῆς, τιμῇ, τιμαῖς*.

(3) *Ων* of the *genitive plural* of barytones also is circumflexed. E. g. *μούσα, μουσῶν*.

Except the *feminine* of barytone adjectives and participles in *ος*. (§ 49. 1.) E. g. *ἄξιος, ἄξια, ἄξιων · τυπτόμενος, τυπτομένη, τυπτομένων*.

Except also the following nouns: *χρήστης, χρήστων · οἱ ἐτησίαι, ἐτησίων · ἀφύη, ἀφύων*.

NOTE 3. DIALECTS. (1) The following table exhibits the dialectic peculiarities of the first declension.

Sing. N. Old *ᾶ* for *ης*, as *ἱππόιᾶ*.

G. Old *ᾶο*, Ionic *εω*, Doric *ᾶ*, for *ον*, as *Ἀτρείδης, Ἀτρεῖδᾶο, Ἀτρείδεω, Ἀτρείδᾶ*. Before a vowel *εω* drops *ε*, as *Ἑρμείας, Ἑρμείω* for *Ἑρμεῖεω*.

The Attics sometimes use the Doric genitive, especially in proper names.

Plur. G. Old *ᾶων*, Ionic *εων*, Doric *ᾶν*, for *ῶν*, as *μούσα, μουσᾶων, μουσέων, μουσᾶν*.

D. Old *αισι*, Ionic *ησι* or *ης*, for *αις*, as *μούσα, μούσαισι, μούσησι, μούσης*.

A. Doric *ᾶς* for *ᾱς*, as *τέχνη, τέχνᾶς*.

Sing and *Plur.* G. D. Epic $\eta\phi\iota$ or $\eta\phi\iota\nu$ for $\eta\varsigma, \eta, \omega\nu, \alpha\iota\varsigma$, as $\tau\iota\mu\acute{\eta}, \tau\iota\mu\acute{\eta}\phi\iota$.

(2) For η the Dorians use $\tilde{\alpha}$, as $\tau\iota\mu\acute{\alpha}, \tilde{\alpha}\varsigma, \tilde{\alpha}, \acute{\alpha}\nu, \acute{\alpha}$.

On the other hand the Ionians use η for $\tilde{\alpha}$, but only in the singular, as $\sigma\phi\acute{\epsilon}\eta, \eta\varsigma, \eta, \eta\nu, \eta$. (§ 2. N. 3.)

§ 32. Nouns in $\alpha\alpha, \epsilon\alpha, \epsilon\alpha\varsigma$, and $\omicron\eta$, are contracted. (§ 23.)
E. g.

$\mu\acute{\nu}\alpha\alpha \mu\acute{\nu}\tilde{\alpha}, \mu\acute{\nu}\iota\alpha$, G. $\mu\acute{\nu}\alpha\alpha\varsigma \mu\acute{\nu}\tilde{\alpha}\varsigma$, D. $\mu\acute{\nu}\alpha\alpha \mu\acute{\nu}\tilde{\alpha}$, A. $\mu\acute{\nu}\alpha\alpha\nu \mu\acute{\nu}\tilde{\alpha}\nu$,
V. $\mu\acute{\nu}\alpha\alpha \mu\acute{\nu}\tilde{\alpha}$, *Plural* N. $\mu\acute{\nu}\alpha\alpha\iota \mu\acute{\nu}\alpha\tilde{\iota}$, G. $\mu\acute{\nu}\alpha\omega\nu \mu\acute{\nu}\omega\nu$, D.
 $\mu\acute{\nu}\alpha\alpha\iota\varsigma \mu\acute{\nu}\alpha\tilde{\iota}\varsigma$, A. $\mu\acute{\nu}\alpha\alpha\varsigma \mu\acute{\nu}\tilde{\alpha}\varsigma$, V. $\mu\acute{\nu}\alpha\alpha\iota \mu\acute{\nu}\alpha\tilde{\iota}$.

$\sigma\tilde{\upsilon}\kappa\acute{\epsilon}\alpha \sigma\upsilon\kappa\tilde{\eta}$, *fig-tree*, G. $\sigma\upsilon\kappa\acute{\epsilon}\alpha\varsigma \sigma\upsilon\kappa\tilde{\eta}\varsigma$, D. $\sigma\upsilon\kappa\acute{\epsilon}\alpha \sigma\upsilon\kappa\tilde{\eta}$, A. $\sigma\upsilon\kappa\acute{\epsilon}\alpha\nu \sigma\upsilon\kappa\tilde{\eta}\nu$, V. $\sigma\upsilon\kappa\acute{\epsilon}\alpha \sigma\upsilon\kappa\tilde{\eta}$, *Plural* N. $\sigma\upsilon\kappa\acute{\epsilon}\alpha\iota \sigma\upsilon\kappa\alpha\tilde{\iota}$, G. $\sigma\upsilon\kappa\epsilon\omega\nu \sigma\upsilon\kappa\omega\nu$, D. $\sigma\upsilon\kappa\acute{\epsilon}\alpha\iota\varsigma \sigma\upsilon\kappa\alpha\tilde{\iota}\varsigma$, A. $\sigma\upsilon\kappa\acute{\epsilon}\alpha\varsigma \sigma\upsilon\kappa\tilde{\alpha}\varsigma$, V. $\sigma\upsilon\kappa\acute{\epsilon}\alpha\iota \sigma\upsilon\kappa\alpha\tilde{\iota}$.

$\grave{\alpha}\rho\gamma\upsilon\rho\acute{\epsilon}\alpha \grave{\alpha}\rho\gamma\upsilon\rho\tilde{\alpha}$, *of silver*, G. $\grave{\alpha}\rho\gamma\upsilon\rho\acute{\epsilon}\alpha\varsigma \grave{\alpha}\rho\gamma\upsilon\rho\tilde{\alpha}\varsigma$, &c.

$\epsilon\omicron\mu\acute{\epsilon}\alpha\varsigma \epsilon\omicron\mu\tilde{\eta}\varsigma$, *Hermes*, G. $\epsilon\omicron\mu\acute{\epsilon}\omicron\upsilon \epsilon\omicron\mu\omicron\tilde{\upsilon}$, D. $\epsilon\omicron\mu\acute{\epsilon}\alpha \epsilon\omicron\mu\tilde{\eta}$, &c.
 $\acute{\alpha}\pi\lambda\omicron\eta \acute{\alpha}\pi\lambda\tilde{\eta}$, *simple*, G. $\acute{\alpha}\pi\lambda\omicron\eta\varsigma \acute{\alpha}\pi\lambda\tilde{\eta}\varsigma$, &c.

NOTE 1. The vowels $\epsilon\alpha$ are contracted into η . But when they are preceded by a vowel or by ρ , they are contracted into α . In the *accusative plural* they are always contracted into $\tilde{\alpha}$.

NOTE 2. The contracted forms of $\beta\omicron\rho\acute{\epsilon}\alpha\varsigma$ generally double the ρ . Thus, $\beta\omicron\rho\acute{\epsilon}\alpha\varsigma \beta\omicron\rho\tilde{\rho}\tilde{\alpha}\varsigma$.

SECOND DECLENSION.

§ 33. 1. The following table exhibits the *endings* of the second declension.

S. M. & F. Neut.				D. All genders.		P. M. & F. Neut.			
N.	$\omicron\varsigma$	$\omega\varsigma$	$\omicron\nu$ $\omega\nu$	N.	ω	N.	$\omicron\iota$	$\tilde{\omega}$	$\tilde{\alpha}$ ω
G.	$\omicron\upsilon$	ω	$\omicron\upsilon$ ω	G.	$\omicron\iota\nu$ $\tilde{\omega}\nu$	G.	$\omega\nu$		$\omega\nu$
D.	$\tilde{\omega}$		$\tilde{\omega}$	D.	$\omicron\iota\nu$ $\tilde{\omega}\nu$	D.	$\omicron\iota\varsigma$	$\tilde{\omega}\varsigma$	$\omicron\iota\varsigma$ $\tilde{\omega}\varsigma$
A.	$\omicron\nu$	$\omega\nu$	$\omicron\nu$ $\omega\nu$	A.	ω	A.	$\omicron\upsilon\varsigma$	$\omega\varsigma$	$\tilde{\alpha}$ ω
V.	ϵ	$\omega\varsigma$	$\omicron\nu$ $\omega\nu$	V.	ω	V.	$\omicron\iota$	$\tilde{\omega}$	$\tilde{\alpha}$ ω

2. Nouns in $\omicron\varsigma$ or $\omega\varsigma$ are masculine or feminine.
E. g. $\acute{\omicron}$ $\lambda\omicron\gamma\omicron\varsigma$, *word*, $\tilde{\eta}$ $\nu\tilde{\eta}\sigma\omicron\varsigma$, *island*, $\acute{\omicron}$ $\nu\epsilon\acute{\omega}\varsigma$, *temple*.

Nouns in $\omicron\nu$ or $\omega\nu$ are neuter. E. g. $\tau\acute{\omicron}$ $\sigma\tilde{\upsilon}\kappa\omicron\nu$, *fig*, $\tau\acute{\omicron}$ $\acute{\alpha}\nu\omicron\gamma\epsilon\omega\nu$, *hull*.

S. ὁ (word)	D. (two words)	P. (words)
N. λόγος	N. λόγῳ	N. λόγοι
G. λόγου	G. λόγοιν	G. λόγων
D. λόγῳ	D. λόγοιν	D. λόγοις
A. λόγον	A. λόγῳ	A. λόγους
V. λόγε	V. λόγῳ	V. λόγοι
S. τὸ (fig)	D. (two figs)	P. (figs)
N. σῦκον	N. σῦκῳ	N. σῦκα
G. σύκου	G. σύκοιν	G. σῦκων
D. σύκῳ	D. σύκοιν	D. σῦκοις
A. σῦκον	A. σῦκῳ	A. σῦκα
V. σῦκον	V. σῦκῳ	V. σῦκα
S. ὁ (temple)	D. (two temples)	P. (temples)
N. νεώς	N. νεῶ	N. νεῶ
G. νεώ	G. νεῶν	G. νεῶν
D. νεῶ	D. νεῶν	D. νεῶς
A. νεῶν	A. νεῶ	A. νεῶς
V. νεῶς	V. νεῶ	V. νεῶ
S. τὸ (hall)	D. (two halls)	P. (halls)
N. ἀνώγειν	N. ἀνώγειω	N. ἀνώγειω
G. ἀνώγειω	G. ἀνώγειων	G. ἀνώγειων
D. ἀνώγειω	D. ἀνώγειων	D. ἀνώγειας
A. ἀνώγειων	A. ἀνώγειω	A. ἀνώγειω
V. ἀνώγειων	V. ἀνώγειω	V. ἀνώγειω

NOTE 1. The following neuters have *ο* instead of *ον* in the nominative, accusative, and vocative, singular: ἄλλο, αὐτό, ἐκεῖνο, ὅ, τό, τοῦτο, from ἄλλος, αὐτός, ἐκεῖνος, ὅς, ὅ, οὗτος, respectively.

REMARK 1. Further, the termination *ων* of the *accusative singular* often drops the *ν*. E. g. Ἀθως, acc. Ἀθῶ for Ἀθων.

NOTE 2. QUANTITY. *A* of the neuter plural is always short.

NOTE 3. ACCENT. (1) The accent remains on the same syllable as in the nominative, if the last syllable permits it: if not, it is removed to the next syllable. (§ 20. 1, 2, 3.) E. g. ἄνθρωπος, ἄνθρωπον, ἄνθρωποι· ἀνθρώπῳ, ἀνθρώπων.

(2) The endings of the *genitive* and *dative* of all the numbers take the circumflex, when the nominative has the accent on the last syllable. E. g. θεός, θεοῦ, θεοῖν, θεοῖς.

Except the *genitive singular* of nouns in $\omega\varsigma$. E. g. $\nu\epsilon\acute{\omega}\varsigma$, gen. $\nu\epsilon\acute{\omega}$.

REMARK 2. For the accent of proparoxytones in $\omega\varsigma$, $\omega\nu$, see above (§ 20. N. 2).

NOTE 4. DIALECTS. The following table exhibits the dialectic peculiarities of the second declension.

Sing. G. Old $\omicron\iota\omicron$, Doric ω , for $\omicron\nu$, as $\lambda\acute{o}\gamma\omicron\varsigma$, $\lambda\acute{o}\gamma\omicron\iota\omicron$, $\lambda\acute{o}\gamma\omega$.

Nouns in $\omega\varsigma$ have $\omega\omicron$ instead of $\omicron\iota\omicron$, as $\Pi\epsilon\tau\epsilon\acute{\omega}\varsigma$, $\Pi\epsilon\tau\epsilon\omega\omicron$.

Dual. G. D. Epic $\omicron\iota\nu$ for $\omicron\iota\nu$, as $\acute{\iota}\pi\omicron\varsigma$, $\acute{\iota}\pi\omicron\iota\nu$.

Plur. D. Old $\omicron\iota\iota$ for $\omicron\iota\varsigma$, as $\theta\rho\iota\gamma\kappa\acute{o}\varsigma$, $\theta\rho\iota\gamma\kappa\omicron\iota\iota$.

A. Doric $\omega\varsigma$ or $\omicron\varsigma$ for $\omicron\upsilon\varsigma$, as $\lambda\acute{\upsilon}\kappa\omicron\varsigma$, $\lambda\acute{\upsilon}\kappa\omega\varsigma$, $\lambda\acute{\upsilon}\kappa\omicron\varsigma$.

Sing. & Plur. G. D. Epic $\omicron\phi\iota$ or $\omicron\phi\iota\nu$ for $\omicron\nu$, ϕ , $\omega\nu$, $\omicron\iota\varsigma$, as $\theta\epsilon\acute{o}\varsigma$, $\theta\epsilon\acute{o}\phi\iota\nu$.

§ 34. Nouns in $\epsilon\omicron\varsigma$, $\omicron\omicron\varsigma$, $\epsilon\omicron\nu$, $\omicron\omicron\nu$, are contracted. (§ 23.) E. g.

<i>S. δ (mind)</i>	<i>D. (two minds)</i>	<i>P. (minds)</i>
N. $\rho\acute{o}\omicron\varsigma$ $\rho\omicron\upsilon\varsigma$	N. $\rho\acute{o}\omega$ $\rho\acute{\omega}$	N. $\rho\acute{o}\omicron\iota$ $\rho\omicron\iota$
G. $\rho\acute{o}\omicron\upsilon$ $\rho\omicron\upsilon$	G. $\rho\acute{o}\omicron\iota\nu$ $\rho\omicron\iota\nu$	G. $\rho\acute{o}\omega\nu$ $\rho\acute{\omega}\nu$
D. $\rho\acute{o}\phi\iota$ $\rho\acute{\phi}$	D. $\rho\acute{o}\omicron\iota\nu$ $\rho\omicron\iota\nu$	D. $\rho\acute{o}\omicron\iota\varsigma$ $\rho\omicron\iota\varsigma$
A. $\rho\acute{o}\omicron\nu$ $\rho\omicron\upsilon\nu$	A. $\rho\acute{o}\omega$ $\rho\acute{\omega}$	A. $\rho\acute{o}\omicron\upsilon\varsigma$ $\rho\omicron\upsilon\varsigma$
V. $\rho\acute{o}\epsilon$ $\rho\omicron\upsilon$	V. $\rho\acute{o}\omega$ $\rho\acute{\omega}$	V. $\rho\acute{o}\omicron\iota$ $\rho\omicron\iota$
<i>S. τὸ (bone)</i>	<i>D. (two bones)</i>	<i>P. (bones)</i>
N. $\acute{\omicron}\sigma\tau\acute{\epsilon}\omicron\nu$ $\acute{\omicron}\sigma\tau\omicron\upsilon\nu$	N. $\acute{\omicron}\sigma\tau\acute{\epsilon}\omega$ $\acute{\omicron}\sigma\tau\acute{\omega}$	N. $\acute{\omicron}\sigma\tau\acute{\epsilon}\alpha$ $\acute{\omicron}\sigma\tau\acute{\alpha}$
G. $\acute{\omicron}\sigma\tau\acute{\epsilon}\omicron\upsilon$ $\acute{\omicron}\sigma\tau\omicron\upsilon$	G. $\acute{\omicron}\sigma\tau\acute{\epsilon}\omicron\iota\nu$ $\acute{\omicron}\sigma\tau\omicron\iota\nu$	G. $\acute{\omicron}\sigma\tau\acute{\epsilon}\omega\nu$ $\acute{\omicron}\sigma\tau\acute{\omega}\nu$
D. $\acute{\omicron}\sigma\tau\acute{\epsilon}\phi\iota$ $\acute{\omicron}\sigma\tau\acute{\phi}$	D. $\acute{\omicron}\sigma\tau\acute{\epsilon}\omicron\iota\nu$ $\acute{\omicron}\sigma\tau\omicron\iota\nu$	D. $\acute{\omicron}\sigma\tau\acute{\epsilon}\omicron\iota\varsigma$ $\acute{\omicron}\sigma\tau\omicron\iota\varsigma$
A. $\acute{\omicron}\sigma\tau\acute{\epsilon}\omicron\nu$ $\acute{\omicron}\sigma\tau\omicron\upsilon\nu$	A. $\acute{\omicron}\sigma\tau\acute{\epsilon}\omega$ $\acute{\omicron}\sigma\tau\acute{\omega}$	A. $\acute{\omicron}\sigma\tau\acute{\epsilon}\alpha$ $\acute{\omicron}\sigma\tau\acute{\alpha}$
V. $\acute{\omicron}\sigma\tau\acute{\epsilon}\omicron\nu$ $\acute{\omicron}\sigma\tau\omicron\upsilon\nu$	V. $\acute{\omicron}\sigma\tau\acute{\epsilon}\omega$ $\acute{\omicron}\sigma\tau\acute{\omega}$	V. $\acute{\omicron}\sigma\tau\acute{\epsilon}\alpha$ $\acute{\omicron}\sigma\tau\acute{\alpha}$

NOTE 1. The vowels $\epsilon\alpha$ in the neuter plural are always contracted into $\acute{\alpha}$.

NOTE 2. (1) The contracted nominative, accusative, and vocative, dual, take the *acute* ACCENT, contrary to the rule (§ 23. N. 3).

(2) The contracted *genitive* and *dative* of polysyllabic compounds in $\omicron\omicron\varsigma$, $\omicron\omicron\nu$, are accented contrary to the rule (*ibid.*). E. g. $\acute{\alpha}\nu\tau\acute{\iota}\pi\nu\omicron\varsigma$ $\acute{\alpha}\nu\tau\acute{\iota}\pi\nu\omicron\varsigma$, G. $\acute{\alpha}\nu\tau\acute{\iota}\pi\nu\acute{\omicron}\omicron\upsilon$ $\acute{\alpha}\nu\tau\acute{\iota}\pi\nu\omicron\upsilon$.

(3) Some of the contracted forms of adjectives in $\epsilon\omicron\varsigma$ take the circumflex on the last syllable, contrary to the rule (*ibid.*). E. g. $\chi\rho\acute{\upsilon}\sigma\epsilon\omicron\varsigma$ $\chi\rho\upsilon\sigma\omicron\upsilon\varsigma$, $\chi\rho\acute{\upsilon}\sigma\epsilon\alpha$ $\chi\rho\upsilon\sigma\acute{\alpha}$.

THIRD DECLENSION.

§ 35. 1. The following table exhibits the *terminations* of the third declension.

<i>S. All genders.</i>	<i>D. All genders.</i>	<i>P. M. & F. Neut.</i>
N. ς	N. ϵ	N. $\epsilon\varsigma$ α
G. $\omicron\varsigma$	G. $\omicron\iota\nu$	G. $\omicron\nu$ $\omicron\nu$
D. $\check{\iota}$	D. $\omicron\iota\nu$	D. $\sigma\iota(\nu)$ $\sigma\iota(\nu)$
A. α, ν	A. ϵ	A. $\alpha\varsigma$ α
V. ς	V. ϵ	V. $\epsilon\varsigma$ α

2. In the third declension the *gender* must be determined by observation.

<i>S. δ (crow)</i>	<i>D. (two crows)</i>	<i>P. (crows)</i>
N. $\kappa\acute{o}\rho\alpha\varsigma$	N. $\kappa\acute{o}\rho\alpha\kappa\epsilon$	N. $\kappa\acute{o}\rho\alpha\kappa\epsilon\varsigma$
G. $\kappa\acute{o}\rho\alpha\kappa\omicron\varsigma$	G. $\kappa\omicron\rho\acute{\alpha}\kappa\omicron\iota\nu$	G. $\kappa\omicron\rho\acute{\alpha}\kappa\omicron\nu$
D. $\kappa\acute{o}\rho\alpha\kappa\iota$	D. $\kappa\omicron\rho\acute{\alpha}\kappa\omicron\iota\nu$	D. $\kappa\acute{o}\rho\alpha\kappa\iota(\nu)$
A. $\kappa\acute{o}\rho\alpha\kappa\alpha$	A. $\kappa\acute{o}\rho\alpha\kappa\epsilon$	A. $\kappa\acute{o}\rho\alpha\kappa\alpha\varsigma$
V. $\kappa\acute{o}\rho\alpha\kappa\varsigma$	V. $\kappa\acute{o}\rho\alpha\kappa\epsilon$	V. $\kappa\acute{o}\rho\alpha\kappa\epsilon\varsigma$

<i>S. η (hope)</i>	<i>D. (two hopes)</i>	<i>P. (hopes)</i>
N. $\epsilon\lambda\pi\acute{\iota}\varsigma$	N. $\epsilon\lambda\pi\acute{\iota}\delta\epsilon$	N. $\epsilon\lambda\pi\acute{\iota}\delta\epsilon\varsigma$
G. $\epsilon\lambda\pi\acute{\iota}\delta\omicron\varsigma$	G. $\epsilon\lambda\pi\acute{\iota}\delta\omicron\iota\nu$	G. $\epsilon\lambda\pi\acute{\iota}\delta\omicron\nu$
D. $\epsilon\lambda\pi\acute{\iota}\delta\iota$	D. $\epsilon\lambda\pi\acute{\iota}\delta\omicron\iota\nu$	D. $\epsilon\lambda\pi\acute{\iota}\sigma\iota(\nu)$
A. $\epsilon\lambda\pi\acute{\iota}\delta\alpha$	A. $\epsilon\lambda\pi\acute{\iota}\delta\epsilon$	A. $\epsilon\lambda\pi\acute{\iota}\delta\alpha\varsigma$
V. $\epsilon\lambda\pi\acute{\iota}$	V. $\epsilon\lambda\pi\acute{\iota}\delta\epsilon$	V. $\epsilon\lambda\pi\acute{\iota}\delta\epsilon\varsigma$

<i>S. δ (giant)</i>	<i>D. (two giants)</i>	<i>P. (giants)</i>
N. $\gamma\acute{\iota}\gamma\alpha\varsigma$	N. $\gamma\acute{\iota}\gamma\alpha\tau\epsilon$	N. $\gamma\acute{\iota}\gamma\alpha\tau\epsilon\varsigma$
G. $\gamma\acute{\iota}\gamma\alpha\tau\omicron\varsigma$	G. $\gamma\acute{\iota}\gamma\alpha\tau\omicron\iota\nu$	G. $\gamma\acute{\iota}\gamma\alpha\tau\omicron\nu$
D. $\gamma\acute{\iota}\gamma\alpha\tau\iota$	D. $\gamma\acute{\iota}\gamma\alpha\tau\omicron\iota\nu$	D. $\gamma\acute{\iota}\gamma\alpha\sigma\iota(\nu)$
A. $\gamma\acute{\iota}\gamma\alpha\tau\alpha$	A. $\gamma\acute{\iota}\gamma\alpha\tau\epsilon$	A. $\gamma\acute{\iota}\gamma\alpha\tau\alpha\varsigma$
V. $\gamma\acute{\iota}\gamma\alpha\nu$	V. $\gamma\acute{\iota}\gamma\alpha\tau\epsilon$	V. $\gamma\acute{\iota}\gamma\alpha\tau\epsilon\varsigma$

<i>S. δ (weevil)</i>	<i>D. (two weevils)</i>	<i>P. (weevils)</i>
N. $\kappa\acute{\iota}\varsigma$	N. $\kappa\acute{\iota}\epsilon$	N. $\kappa\acute{\iota}\epsilon\varsigma$
G. $\kappa\acute{\iota}\omicron\varsigma$	G. $\kappa\acute{\iota}\omicron\iota\nu$	G. $\kappa\acute{\iota}\omicron\nu$
D. $\kappa\acute{\iota}\iota$	D. $\kappa\acute{\iota}\omicron\iota\nu$	D. $\kappa\acute{\iota}\sigma\iota(\nu)$
A. $\kappa\acute{\iota}\nu$	A. $\kappa\acute{\iota}\epsilon$	A. $\kappa\acute{\iota}\alpha\varsigma$
V. $\kappa\acute{\iota}\varsigma$	V. $\kappa\acute{\iota}\epsilon$	V. $\kappa\acute{\iota}\epsilon\varsigma$

<i>S.</i> ὁ (<i>age</i>)	<i>D.</i> (<i>two ages</i>)	<i>P.</i> (<i>ages</i>)
<i>N.</i> αἰών	<i>N.</i> αἰῶνε	<i>N.</i> αἰῶνες
<i>G.</i> αἰῶνος	<i>G.</i> αἰῶνοιν	<i>G.</i> αἰῶνων
<i>D.</i> αἰῶνι	<i>D.</i> αἰῶνοιν	<i>D.</i> αἰῶσι(ν)
<i>A.</i> αἰῶνα	<i>A.</i> αἰῶνε	<i>A.</i> αἰῶνας
<i>V.</i> αἰών	<i>V.</i> αἰῶνε	<i>V.</i> αἰῶνες
<i>S.</i> ὁ (<i>god</i>)	<i>D.</i> (<i>two gods</i>)	<i>P.</i> (<i>gods</i>)
<i>N.</i> δαίμων	<i>N.</i> δαίμονε	<i>N.</i> δαίμονες
<i>G.</i> δαίμονος	<i>G.</i> δαιμόνοιν	<i>G.</i> δαιμόνων
<i>D.</i> δαίμονι	<i>D.</i> δαιμόνοιν	<i>D.</i> δαίμοσι(ν)
<i>A.</i> δαίμονα	<i>A.</i> δαίμονε	<i>A.</i> δαίμονας
<i>V.</i> δαῖμον	<i>V.</i> δαίμονε	<i>V.</i> δαίμονες
<i>S.</i> ὁ (<i>lion</i>)	<i>D.</i> (<i>two lions</i>)	<i>P.</i> (<i>lions</i>)
<i>N.</i> λέων	<i>N.</i> λέοντε	<i>N.</i> λέοντες
<i>G.</i> λέοντος	<i>G.</i> λεόντοιν	<i>G.</i> λεόντων
<i>D.</i> λέοντι	<i>D.</i> λεόντοιν	<i>D.</i> λέουσι(ν)
<i>A.</i> λέοντα	<i>A.</i> λέοντε	<i>A.</i> λέοντας
<i>V.</i> λέον	<i>V.</i> λέοντε	<i>V.</i> λέοντες
<i>S.</i> τὸ (<i>thing</i>)	<i>D.</i> (<i>two things</i>)	<i>P.</i> (<i>things</i>)
<i>N.</i> πρᾶγμα	<i>N.</i> πράγματε	<i>N.</i> πράγματα
<i>G.</i> πράγματος	<i>G.</i> πραγμάτων	<i>G.</i> πραγμάτων
<i>D.</i> πράγματι	<i>D.</i> πραγμάτων	<i>D.</i> πράγμασι(ν)
<i>A.</i> πρᾶγμα	<i>A.</i> πράγματε	<i>A.</i> πράγματα
<i>V.</i> πρᾶγμα	<i>V.</i> πράγματε	<i>V.</i> πράγματα

NOTE 1. QUANTITY. (1) The terminations *ι, σι, α, ας*, are short. E. g. κόρακῖ, κόραξῖ, κόρακῦ, κόρακῡς.

(2) Nouns in *εως* (§ 44) may have *ᾱ, ᾱς*, in the accusative. E. g. βασιλεύς, ἐᾱ, ἐᾱς.

NOTE 2. ACCENT. (1) In *dissyllables* and *polysyllables* the accent generally remains on the same syllable as in the *nominative*, if the last syllable permits it: if not, it is removed to the next syllable. (§ 20. 1, 2, 3.) E. g. κόραξ, κόρακος, κοράκων.

(2) *Monosyllables* throw the accent in the *genitive* and *dative* of all the numbers upon the last syllable. In this case the terminations *οιν, ων*, are circumflexed. E. g. κίς, κιός, κιῶν.

Except *monosyllabic participles*. E. g. δούς, δόντος, δόντι.

Except also the *dual* and *plural* of πᾶς· πάντιν, πάντων, πᾶσι, (§ 53.)

Except also the *genitive dual* and *plural* of the following nouns: δᾶς *torch*, δμῶς, θῶς, ΚΡΑΣ *head*, οὖς, παῖς, σῆς, Τρώς, φῶς *blister*, φῶς *light*.

REMARK. For the accent of πατήρ, μήτηρ, θυγάτηρ, Δημήτηρ, γαστήρ, ἀνὴρ, κῶν, and ΑΦΗΝ, see below (§ 40. N. 3).

NOTE 3. DIALECTS. The following table exhibits the dialectic peculiarities of the third declension.

Dual. G. D. Epic οὖν for οἷν, as Σειρήν, Σειρήνουν.

Plur. G. Ionic ἑῶν for ὤν, as χήν, χηνέων.

D. Old εἶσι or εἰσι, as δέπας, δεπάεσσι.

Sing. and Plur. G. D. Epic σφι(ν) or φι(ν) for ος, ι, ων, σι, as ὄχος, ὄχεσφι· ναῦς, ναῦφι.

§ 36. 1. The following table exhibits the endings of the NOMINATIVE and GENITIVE, SINGULAR, of the third declension.

α gen. ατος, ακτος, neut.	νς — νθος.
αις — αιτος, αιδος, all genders.	ξ — κος, γος, χος, κτος, mas.
αν — ανος, αντος, mas. or neut.	or fem.
αρ — αρος, ατος, αριτος, generally neuter.	ον — ονος, οντος, neut.
ας — αος, ατος, αδος, ανος, αντος, all genders.	ορ — ορος, neut.
αυς — ᾱος, fem.	ος — οτος, εος, neut.
ειρ — ειρος, ερος, mas. or fem.	ουν — οδος, neut.
εις — ενος, εντος, ειδος, mas. or fem.	ους — οντος, οος, οδος, mas. or fem.
εν — ενος, εντος, neut.	υ — υος, neut.
ευς — εος, mas.	υν — υνος, υντος, mas. or neut.
η — ητος, neut.	υρ — υρος, mas. or neut.
ην — ηνος, ερος, mas. or fem.	υς — υος, υδος, υθος, υνος, υντος, mas. or fem.
ηρ — ηρος, ερος, mas. or fem.	ψ — πος, βος, φος, mas. or fem.
ης — ητος, ηθος, ιος, mas. or fem.	ω — οος, fem.
ι — ιος, ιτος, neut.	ων — ωνος, ονος, οντος, mas. or fem.
ιν — ινος, mas. or fem.	ωρ — ωρος, ορος, generally mas. or fem.
ις — ιος, ιτος, ιδος, ιθος, ινος, mas. or fem.	ως — ωος, οος, ωτος, οτος, ωδος, generally mas. or fem.
λς — λος.	

2. Most nouns of the third declension form their NOMINA-

TIVE SINGULAR by dropping the termination *ος* of the genitive, and annexing *ς*. E. g.

κόραξ	gen.	κόρακος, (§ 5. 2)
Πέλοψ	"	Πέλοπος, (ibid.)
ἐλπίς	"	ἐλπίδος, (§ 10. 2)
γίγας	"	γίγαντος, (§ 12. 5.)

So φλέψ (§ 8. 2), φλεβός· ῥάξ (§ 9. 2), ῥαγός· βήξ (ibid.), βηχός· χάρις (§ 10. 2), χάριτος· ὄρνις (ibid.), ὄρνιθος· ῥίς (§ 12. 4), ῥιγός· κτείς (§ 12. 5), κτενός· τυφθείς (ibid.), τυφθέντος· δούς (ibid.), δόντος.

(1) Most *masculines* and *feminines* lengthen *ες* into *ης*, and *ος* into *ως*. E. g. τριήρης, τριήρεος· τετυφώς, τετυφότος.

(2) Many *masculines* lengthen *ες* into *ευς*. E. g. βασιλεύς, βασιλέος.

(3) All *neuter substantives* change *ες* into *ος*. E. g. τεῖχος, τείχεος. (§ 2. N. 3.)

(4) Some *neuters* change *ς* into *ρ*. E. g. στέαρ, στέατος.

(5) The following nouns lengthen *ος* into *ους*· βοῦς, βοός· ποῦς, ποδός· χοῦς, χοός. (§ 2. N. 3.)

(6) The following change *ας* into *αυς*· γραῦς, γραός· ναῦς, ναός.

(7) Ἀλώπηξ, εκος, changes the radical letter *ε* into *η* in the nominative.

NOTE 1. Ἄναξ, ἄνακτος, and νύξ, νυκτός, are the only nouns in *ξ* that have *κτος* in the genitive. Originally they had gen. ἄνακος, νυχός. (Compare Ἄνακες, *Dioscūri*, and νύχτιος, *nocturnal*.)

Ἄλς, ἄλός, is the only noun in *λς*.

3. Many form their nominative singular by dropping the termination *ος* of the genitive, with such consonants as cannot stand at the end of a Greek word (§ 5. N. 3). *Masculines* and *feminines* lengthen *ε* and *ο*, in the final syllable, into *η* and *ω* respectively. E. g.

αἰών	gen.	αἰῶνος
δαίμων	"	δαίμονος
λέων	"	λέοντος
πράγμα	"	πράγματος.

So χήν, χηνός· λιμήν, λιμένος· θέν, θέντος· σωτήρ, σωτήρος· ἡχώ, ἡχός· δόν, δόντος· φώρ, φωρός· ἦτορ, ἦτορος· ῥήτωρ, ῥήτορος· σίνηπι, σινήπιος· δεικνύν, δεικνύντος.

REMARK 1. In reality the nominative is formed from the root, which is obtained by dropping *ος* of the genitive. E. g. *κόραξ*, *κόρακος*, root *κορακ*.

NOTE 2. *Γάλα*, τὸ, is the only noun in *α* that has *ακτος* in the genitive.

Δάμαρ, ἡ, the only noun in *αρ* that has *αρος* in the genitive.

Μέλι, τὸ, the only substantive in *ι* that has *ιτος* in the genitive.

NOTE 3. Neuters in *αρ* are *contracted* when this ending is preceded by *ε*. E. g. *ἔαρ ἦρ*, G. *ἔαρος ἦρος*.

The neuters *δέλεαρ*, *στέαρ*, *φρέαρ*, have gen. *δελέατος δέλητος*, *στέατος στητός*, *φρέατος φρητός*, contrary to the rule (§ 23. N. 3).

NOTE 4. Nouns in *εις*, *εν*, gen. *ειτος*, are *contracted* when these endings are preceded by *η* or *ο*. E. g. *τιμήεις τιμῆς*, *τιμήεντος τιμητός* · *πλακόεις πλακοῦς*, *πλακόμεντος πλακοῦντος*.

REMARK 2. *Proper names* in *ών* are generally *contracted*. E. g. *Ποσειδάων Ποσειδῶν*.

NOTE 5. The QUANTITY of the last syllable of the nominative, and of the penult of the genitive, must be learned by observation. Nevertheless we remark here, that

(1) *Monosyllabic nominatives* are long. E. g. *πᾶν*, *ῥίς*, *δρῦς*. Except the pronouns *τίς*, *τί*, *τίς*, *τὶ*.

(2) The vowels *α*, *ι*, *υ*, in the penult of the genitive are short, when this case ends in *ος* pure. E. g. *γῆρας*, *ᾗος* · *πόλις*, *ῖος* · *δάκρυ*, *ῡος*.

Except *γραῦς*, *ᾗός* · *ναῦς*, *ᾗός*.

(3) The penult of the *genitive of substantives* is long, when this case terminates in *αος*, *ιως*, *υως*. E. g. *τιτάν*, *ᾗνος* · *Σαλαμίς*, *ῖνος* · *Φόρκυς*, *ῡνος*.

§ 37. 1. The ACCUSATIVE SINGULAR of *masculine* and *feminine* nouns is formed by dropping *ος* of the genitive, and annexing *α*. E. g.

κόραξ, *κόρακος* acc. *κόρακα*.

2. Nouns in *ις*, *υς*, *ανς*, *ους*, of which the genitive is in *ος* pure (§ 16. 4), form their accusative by dropping *ς* of the nominative and annexing *ν*. E. g.

πόλις, *πόλιος* acc. *πόλιν*
ἰχθύς, *ἰχθύος* " *ἰχθύν*.

If the genitive is *not* in *ος* pure, they can have *ν* in the accusative only when the last syllable of the nominative is *not accented*. E. g.

ὄρνις, ὄρνιθος	acc. ὄρνιθα or ὄρνιν
κόρυς, κόρυθος	“ κόρυθα or κόρυν.

NOTE 1. In the Epic language, the following nouns often have *α* in the accusative singular, contrary to the preceding rule: βοῦς, βόα· εὐρύς, εὐρέα· ἰχθύς, ἰχθύα· ναῦς, νέα.

REMARK. The accusative singular of the obsolete ΔΙΣ is always Δία.

NOTE 2. These three nouns, Ἀπόλλων, Ποσειδῶν, κυκεών, have acc. Ἀπόλλωνα and Ἀπόλλω, Ποσειδῶνα and Ποσειδῶ, κυκεῶνα and κυκεῶ.

§ 38. 1. In many instances the VOCATIVE SINGULAR of masculine and feminine nouns is like the nominative singular.

2. Nouns in *ᾱς*, *ης*, *ων*, *ωρ*, and some others, form their vocative singular by dropping *ος* of the genitive, with such consonants as cannot stand at the end of a Greek word (§ 5. N. 3). E. g.

γίγας, γίγαντος	voc. γίγᾱν
δαίμων, δαίμονος	“ δαῖμον.

3. Nouns in *ις*, *υς*, *ευσ*, *αυς*, and *ους* gen. *οος*, and the compounds of ποῦς, drop the *ς* of the nominative. The ending *εν* is always circumflexed. E. g.

ἐλπὶς	voc. ἐλπί
ἰχθύς	“ ἰχθύ
βασιλεύς	“ βασιλεῦ.

4. Nouns in *ης* gen. *εος*, shorten *ης* into *ες*. E. g. Σωκράτης, voc. Σώκρατες.

5. Feminines in *ω*, *ως*, gen. *οος*, have *οῖ* in the vocative singular. E. g. ἡχώ, ἡχόος, voc. ἡχοῖ.

NOTE 1. A few proper names in *ᾱς* gen. *αντος*, have *ᾱ* in the vocative singular. E. g. Λαοδάμας, αντος, voc. Λαοδάμᾱ.

NOTE 2. The following nouns shorten the final syllable in the vocative singular: Ἀπόλλων, Ἀπολλων· Ποσειδῶν, Πόσειδον· σωτήρ, σῶτερ.

NOTE 3. (1) The following nouns throw the ACCENT back on the penult in the vocative: ἀνὴρ, ἄνερ · δαήρ, δᾱέρ · πατήρ, πάτερ · σωτήρ, σῶτερ.

(2) Polysyllabic vocatives, which end in a short syllable, often throw the accent back on the antepenult. E. g. Σωκράτης, Σώκρατες.

NOTE 4. Ἄναξ, *king*, when employed to invoke a god has voc. ἄνα. Elsewhere its vocative is like the nominative.

§ 39. 1. The DATIVE PLURAL is formed by dropping *ος* of the genitive singular, and annexing *σι*. E. g.

κόραξ, κόρακος	dat. plur.	κόραξι (§ 5. 2)
ἐλπίς, ἐλπίδος	“	ἐλπίσι (§ 10. 2)
γίγῃς, γίγαντος	“	γίγῃσι (§ 12. 5).

2. Nouns in *εϋς*, *αυς*, and *ους* gen. *οος*, form their dative plural by dropping *ς* of the nominative singular, and annexing *σι*. E. g. βασιλεύς, βασιλεῦσι · βοῦς, βουσί.

NOTE. The omission of *ν* before *σι* (§ 12. 4) in this case does *not* lengthen the preceding short vowel. E. g. δαίμων, δαίμονος, δαίμοσι.

SYNCOPATED NOUNS OF THE THIRD DECLENSION.

§ 40. 1. The following nouns in *ηρ* generally drop the *ε* in the *genitive* and *dative singular*. In the *dative plural* they change the *ε* into *α*, and place it after the *ρ*. (§§ 26. 2: 2. N. 3.)

Γαστήρ, ἥ, *belly*, G. γαστέρος γαστρός, D. γαστέρι γαστρί, D. Plur. γαστράσι and γαστήρσι.

Δημήτηρ, ἥ, *Ceres*, G. Δημίτερος Δήμητρος, D. Δημήτερι Δήμητρι. This noun is syncopated also in the accusative singular, Δημήτερα Δήμητρα.

Θυγάτηρ, ἥ, *daughter*, G. θυγατέρος θυγατρός, D. θυγατέρι θυγατρί, D. Plur. θυγατράσι.

Μήτηρ, ἥ, *mother*, G. μητέρος μητρός, D. μητέρι μητρί, D. Plur. μητράσι.

Πατήρ, ὁ, *father*, G. πατέρος πατρός, D. πατέρι πατρί, D. Plur. πατράσι.

2. Ἄνθρωπος, ὁ, *man*, is syncopated in all the cases except the *nominative* and *vocative singular*, and *dative plural*:

ἄνθρω, ἄνθρωπος ἄνδρός, D. ἄνθρωι ἄνδρι, A. ἄνθρωα ἄνδρα, V. ἄνθρω, Dual N. A. V. ἄνθρωε ἄνδρε, G. D. ἄνθρωοιν ἄνδροϊν, Plur. N. ἄνθρωες ἄνδρες, G. ἄνθρωων ἄνδρων, D. ἄνδράσι, A. ἄνθρωας ἄνδρας, V. ἄνθρωες ἄνδρες. For the insertion of δ, see above (§ 26. N.).

3. *APHN*, ὁ, *lamb*, and κύων, ὁ ἡ, *dog*, are declined as follows.

APHN, G. ἄφρός, D. ἄφρι, A. ἄφρα, Dual N. A. ἄφρε, G. D. ἄφροϊν, Plur. N. ἄφρες, G. ἄφρων, D. ἄφράσι, A. ἄφρας.

Κύων, G. κυρός, D. κυρί, A. κύνα, V. κύον, Dual N. A. V. κύνε, G. D. κυροϊν, Plur. N. κύνες, G. κυνών, D. κυσί, A. κύνας, V. κύνες.

NOTE 1. The poets in some instances drop the ε also in the accusative singular, and in the nominative and genitive plural. E. g. θύγατρα, θύγατρες, πατροῶν.

NOTE 2. Ἀστήρ, ἑρος, ὁ, *star*, imitates πατήρ only in the dative plural, ἀστροῖσι.

NOTE 3. (1) The ACCENT of the full forms of ἄνθρω, *APHN*, γαστήρ, Δημήτηρ, κύων, πατήρ, is regular (§ 35. N. 2).

For the accent of the vocative of ἄνθρω and πατήρ, see above (§ 38. N. 3).

The accent of the full forms of θυγάτηρ and μήτηρ is irregular in the cases which end in a short syllable.

(2) In the syncopated genitive and dative the accent is placed on the last syllable. Except Δημήτηρ.

CONTRACTS OF THE THIRD DECLENSION.

§ 41. 1. Many nouns of the third declension, of which the genitive ends in *ος* pure (§ 16. 4), are contracted.

2. The contracted accusative plural is always like the contracted nominative plural.

§ 42. Nouns in *ης*, *ες*, *ος*, gen. *εος*, nouns in *ας* gen. *αος*, and nouns in *ω*, *ως*, gen. *οος*, are contracted in those cases, in which the termination (§ 35. 1) begins with a vowel. E. g.

S. ἡ (galley)

N. τριήρης

G. τριήρεος τριήρους

D. τριήρεϊ τριήρει

A. τριήρεα τριήρη

V. τριήρες

D. (two galleys)

N.A.V. τριήρεε τριήρη

G. D. τριηρέοιν τριηροῖν

P. (galleys)

N. τριήρεις τριήρεις

G. τριηρέων τριηρῶν

D. τριήρεσι(ν)

A. τριήρεας τριήρεις

V. τριήρες τριήρεις

S. τὸ (prize)

N. γέρας

G. γέραος γέρως

D. γέραϊ γέρα

A. γέρας

V. γέρας

D. (two prizes)

N.A.V. γέραε γέρα

G. D. γεράοιν γερῶν

P. (prizes)

N. γέραα γέρα

G. γεράων γερῶν

D. γέρασι(ν)

A. γέραα γέρα

V. γέραα γερά

S. τὸ (wall)

N. τεῖχος

G. τείχεος τείχους

D. τείχεϊ τείχει

A. τεῖχος

V. τεῖχος

D. (two walls)

N.A.V. τείχεε τείχη

G. D. τειχέοιν τειχοῖν

P. (walls)

N. τείχεα τείχη

G. τειχέων τειχῶν

D. τείχεσι(ν)

A. τείχεα τείχη

V. τείχεα τείχη

S. ἡ (echo)

N. ἡχώ

G. ἡχόος ἡχοῦς

D. ἡχοῖ ἡχοῖ

A. ἡχόα ἡχώ

V. ἡχοῖ

D. (two echoes)

N.A.V. ἡχώ

G. D. ἡχοῖν

P. (echoes)

N. ἡχοί

G. ἡχῶν

D. ἡχοῖς

A. ἡχονς

V. ἡχοί

NOTE 1. Proper names in κλέης, contracted κλης, undergo a double contraction in the *dative singular*, and sometimes in the *accusative singular*. E. g.

S. ὁ (Pericles)

N. Περικλῆς Περικλῆς

G. Περικλέεος Περικλέους

D. Περικλέεϊ Περικλέει Περικλεῖ

A. Περικλέεα Περικλέα Περικλή

V. Περικλέες Περικλείς

REMARK. Sometimes proper names in κλέης have κλέος in the genitive, and κλέϊ in the dative.

The noun Ἡρακλῆης, *Hercules*, has voc. also Ἡρακλες.

NOTE 2. The ending εα, when preceded by a vowel, is generally contracted into ᾱ. E. g. ὑγιής, ὑγιέα ὑγιαῖ κλέος, κλέεα κλέᾱ.

NOTE 3. Κέρας and τέρας, gen. ατος, often drop the τ and are contracted like γέρας. E. g. κέρας, κέρατος κέραος κέρως. Κρέας, in the later Greek, has ατος in the genitive.

NOTE 4. The *dual* and *plural* of nouns in ω, ως, follow the analogy of the *second declension*.

The uncontracted forms of these nouns are not used.

NOTE 5. The Epic language often contracts έεος into ἦος or εῖος, έει into ἦϊ or εῖι, and έεα into ἦα or εῖα. E. g. Ἡρακλήης, -κλέεος -κλήος, -κλέει -κλήϊ, -κλέεα -κλήα σπέος, σπέεος σπεῖος, σπέει σπήϊ or σπεῖι.

NOTE 6. In the Ionic dialect, the accusative singular of nouns in ω, ως, ends in οῦν. E. g. Αἰτώ, Αἰτιοῦν.

NOTE 7. The ACCENT of the contracted accusative singular of nouns in ω is contrary to the rule (§ 23. N. 3).

§ 43. 1. Nouns in ις, υς, gen. ιος, υος, are contracted in the dative singular, and in the nominative, accusative, and vocative, plural. E. g.

S. ὅ (serpent)

N. ὄφις

G. ὄφιος

D. ὄφιι ὄφι

A. ὄφιν

V. ὄφι

D. (two serpents)

N.A.V. ὄφεις

G. D. ὀφίοιν

P. (serpents)

N. ὄφεις ὄφις

G. ὀφίων

D. ὀφισι(ν)

A. ὀφιας ὀφις

V. ὀφεις ὀφις

S. ὅ (fish)

N. ἰχθύς

G. ἰχθύος

D. ἰχθύϊ ἰχθυῖ

A. ἰχθύν

V. ἰχθύ

D. (two fishes)

N.A.V. ἰχθύς

G. D. ἰχθύοιν

P. (fishes)

N. ἰχθύες ἰχθυς

G. ἰχθύων

D. ἰχθύσι(ν)

A. ἰχθύας ἰχθυς

V. ἰχθύες ἰχθυς

2. The nouns ὁ, ἡ βοῦς, σὴν, ἡ γραῦς, *old woman*, ἡ ναῦς, *ship*, and ὁ, ἡ ὄϊς, *sheep*, are declined as follows:

βοῦς, G. βοός, D. βοῖ, A. βοῦν, V. βοῦ, *Dual N. A. V. βόε*,
G. D. βοῶν, *Plur. N. βόες βοῦς*, G. βοῶν, D. βοῶσι, A. βόας
βοῦς, V. βόες βοῦς.

γραῦς, G. γραῖός, D. γραῖ, A. γραῦν, V. γραῖ, *Dual N. A. V.*
γραῖε, G. D. γραῖν, *Plur. N. γραῖες γραῖς*, G. γραῶν, D.
γραῶσι, A. γραῖας γραῖς, V. γραῖες γραῖς.

ναῦς is regularly declined like γραῦς. The Attics decline
it as follows: G. νεώς, D. νηῖ, A. ναῦν, V. ναῖ, *Plur. N.*
νηες, G. νεῶν, D. ναῶσι, A. ναῖς, V. νηες.

The Ionians change *a* into *η*, as νηῦς. They have also
G. νεός, A. νῆα and νέα, *Dual D. νεοῖν, Plur. N. νέες*, A.
ρέας.

ὄϊς οἷς, G. ὄϊος οἶός, D. ὄϊ οἶ, A. ὄϊν οἶν, *Plur. N. ὄϊες οἶς*
ὄϊς, D. ὄϊσι, A. ὄϊας οἶας οἶς.

3. Most nouns in *ις*, *ι*, *υς*, *υ*, change *ι* and *υ* into *ε*, in all the
cases, except the nominative, accusative, and vocative, singular.
Substantives in *ις* and *υς* generally change *ος* into *ως*.
E. g.

S. ἡ (*state*)

N. πόλις

G. πόλεως

D. πόλει πόλει

A. πόλιν

V. πόλι

D. (*two states*)

N.A.V. πόλει

G. D. πολέοιν

P. (*states*)

N. πόλεις πόλεις

G. πόλεων

D. πόλεσι(ν)

A. πόλεις πόλεις

V. πόλεις πόλεις

S. τὸ (*mustard*)

N. σίγηπι

G. σιγήπέος

D. σιγήπει σιγήπει

A. σίγηπι

V. σίγηπι

D.

N.A.V. σιγήπει

G. D. σιγηπέοιν

P.

N. σιγήπεα σιγήπη

G. σιγηπέων

D. σιγήπεσι(ν)

A. σιγήπεα σιγήπη

V. σιγήπεα σιγήπη

<i>S. ὁ (cubit)</i>	<i>S. τὸ (city)</i>
N. πῆχυς	N. ἄστυ
G. πῆχεω	G. ἄστεος
D. πῆχεϊ πηχεῖ	D. ἄστεϊ ἄστει
A. πῆχυν	A. ἄστυ
V. πῆχυ	V. ἄστυ
<i>D. (two cubits)</i>	<i>D. (two cities)</i>
N.A.V. πῆχει	N.A.V. ἄστει
G. D. πηχείοιν	G. D. ἀστέοιν
<i>P. (cubits)</i>	<i>P. (cities)</i>
N. πῆχεις πήχεις	N. ἄστυα ἄστυ
G. πῆχειν	G. ἀστέων
D. πῆχεσι(ν)	D. ἄστυσι(ν)
A. πῆχεις πήχεις	A. ἄστυα ἄστυ
V. πῆχεις πήχεις	V. ἄστυα ἄστυ

NOTE 1. In some instances the *genitive* of nouns in *υς* and *υ* is contracted. E. g. πῆχυς, πηχείων πηχῶν· ἡμῖσιν, ἡμίστεος ἡμίστεον. Such contractions belong to the later Greek.

NOTE 2. The *genitive* singular of *neuters* in *ι* and *υ* very seldom ends in *ωι*.

NOTE 3. According to the old grammarians, the Attic *genitive* and *dative*, *dual*, of nouns in *ις* and *υς* end in *ων*. E. g. πόλις, πόλιν. Such forms, however, are not found in any Greek writer of authority.

NOTE 4. Πόλις, in the Epic language, often changes *ι* into *π*. E. g. gen. πόλιν for πόλις.

NOTE 5. For the *ACCENT* of the *genitive* of nouns in *ις*, *υς*, see above (§ 20. N. 2).

§ 44. Nouns in *εύς* are contracted in the *dative* singular, and in the *nominative*, *accusative*, and *vocative*, plural. They generally have *ως* in the *genitive* singular. E. g.

<i>S. ὁ (king)</i>	<i>P. (kings)</i>
N. βασιλεύς	N. βασιλεῖς βασιλεῖς
G. βασιλέω	G. βασιλέων
D. βασιλεῖ βασιλεῖ	D. βασιλεῦσι(ν)
A. βασιλέα	A. βασιλέας βασιλεῖς
V. βασιλεῦ	V. βασιλεῖς βασιλεῖς
<i>D. (two kings)</i>	
N.A.V. βασιλεῖ	
G. D. βασιλείοιν	

NOTE 1. The *genitive* and *accusative, singular*, are sometimes contracted. E. g. Πειραιεύς, Πειραιεύως Πειραιῶς· συγγραφεύς, συγγραφεία συγγραφῇ.

NOTE 2. The vowels εα are contracted into α, when they are preceded by a vowel. E. g. χοεύς, χοεία χοῦ.

NOTE 3. The ending ές of the nominative plural is sometimes contracted into ῃς. E. g. ἱππεύς, ἱππέες ἱππῃς.

NOTE 4. The Ionians very often change ε into η, except when it is in the diphthong ευ. E. g. βασιλεύς, βασιλῆος.

INDECLINABLE NOUNS.

§ 45. Indeclinable nouns are those which have only one form for all the genders, numbers, and cases. Such are,

1. The names of the letters of the *alphabet*. E. g. τὸ, τοῦ, τῷ ἄλφα, alpha.

2. The *cardinal numbers*, from 5 to 100 inclusive. E. g. οἱ, αἱ, τὰ, τῶν, τοῖς, τοὺς, τὰς πέντε, five.

3. All *foreign names* not Grecized. E. g. ὁ, τοῦ, τῷ, τὸν Ἀδάμ, Adam.

ANOMALOUS NOUNS.

§ 46. 1. All nouns which have, or are supposed to have, *more than one nominative*, are anomalous. Such are the following.

ἄηδων, ὄρος, ἡ, *nightingale*, regular. From ΑΗΔΩ, G. ἄηδοῦς, V. ἄηδοι.

ἄϊδης, ου, ὅ, the *infernal regions*, regular. From Αἴς, G. ἄϊδος, D. ἄϊδι, A. ἄϊδα.

ἀλκή, ἧς, ἡ, *strength*, regular. From ΑΛΞ, D. ἀλκι.

ἀνδράποδον, ου, τὸ, *slave*, regular. From ΑΝΔΡΑΠΟΤΣ, D. Plur. ἀνδραπόδεσσι (Epic).

γόον, τὸ, *knee*. The rest is

from ΓΟΝΑΣ, γόνατος, γόνατι, Dual γόνατε, γονάτοι, Plur. γόνατα, γονάτων, γόνασι.

The poets have G. γονός, D. γονί, Plur. N. A. V. γούνα, G. γούρων.

γυνή, ἡ, *woman*. The rest is from ΓΥΝΑΙΞ (oxytone), γυναικός, γυναικί, γυνᾶκα, γύναι, Dual γυνᾶκε, γυναικοῖν, Plur. γυνᾶκες, γυναι-

κῶν, γυναιξί, γυναικᾶς, γυναι-
κες.

The genitive and dative of all the numbers take the accent on the last syllable, contrary to the rule (§ 35. N. 2).

δαῖς, ἴδος, ἦ, *fight*, regular.

From ΔΑΣ, D. δαῖ.

ΔΙΣ, see Ζεύς.

δόρυ, τό, *spear*. The rest is from ΔΟΡΑΣ, δόρατος, δόρατι, Dual δόρατε, δοράτιον, Plur. δόρατα, δοράτων, δόρασι.

The poets have G. δορός, δονρός, D. δορί, δουρί, Dual δοῦρε, Plur. N. δοῦρα, G. δούρων, D. δούρεσσι (Epic). δορυξός, ου, ὅ, *spear-polisher*, regular. From ΔΟΡΞΟΣ, V. δορυξέ.

εἰκὼν, όνος, ἦ, *image*, regular.

From ΕΙΚΩ, G. εἰκοῦς, A.

εἰκό, A. Plur. εἰκοῦς.

Ζεύς, ὅ, *Jupiter*; V. Ζεῦ. From

ΔΙΣ, G. Διός, D. Διί, A. Δία.

(§ 37. N. 1.)

Ζήν, ὅ, G. Ζηρός, D. Ζηνί, A.

Ζήνα, = preceding.

θεράπων, οντος, ὅ, *attendant*,

regular. From ΘΕΡΑΨ, A.

θέραπα, N. Plur. θέραπες.

ἰχώρ, ὄρος, *ichor*, regular. Acc.

Sing. also ἰχῶ.

κάλως, ω or ως, ὅ, *cable*. From

ΚΑΛΟΣ, Plur. N. κάλοι, A.

κάλους.

κράϋ Ionic κάρη, τό, *head*, G.

κάρητος, D. κάρητι, κάρη, N.

Plur. κάρᾱ. From ΚΡΑΣ,

G. κρατός, D. κρατί, A. τὸ or

τὸν κράτα, Plur. G. κρατών,

D. κρασί. From ΚΡΑΑΣ,

G. κράματος, D. κράατι, Plur.

N. κράατα, A. τοὺς κρᾱτας.

From ΚΑΡΗΑΣ, G. καρῆα-

τος, D. καρῆατι, Plur. καρῆ-

ατα.

κλάδος, ου, ὅ, *bough*, regular.

From ΚΛΑΣ, D. κλαδί, D.

Plur. κλάδεσι (Epic).

κοινωνός, οὔ, ὅ, *partaker*, reg-

ular. From ΚΟΙΝΩΝ,

Plur. N. κοινῶνες, A. κοι-

νῶνας.

ΚΡΑΑΣ, ΚΡΑΣ, see κᾱρα.

κρίνον, ου, τό, *lily*, regular.

From ΚΡΙΝΟΣ, Plur. N.

κρίνεα, D. κρίνεισι.

κρόκη, ης, ἦ, *woof*, regular.

From ΚΡΟΞ, A. κρόκα.

λᾱς contracted λᾱς, ὅ, *stone*,

G. λάας λᾱος, D. λάαϊ λᾱϊ,

A. λᾱαν λᾱν, Dual. λάας λᾱε,

Plur. N. λάαες λᾱες, G. λαᾱων

λάων, D. λάεσσι (Epic). From

ΛΑΑΣ (—), G. λάου.

μάρτυς, ὅ, *witness*, A. μάρτυν,

D. Plur. μάρτυσι. From

ΜΑΡΤΥΡ, μάρτυρος, μάρτυ-

ρι, &c.

μάστιξ, γος, ἦ, *scourge*, regular.

From ΜΑΣΤΙΞ, D. μάστῖ

(contracted from μάστι), A.

μάστιν.

ὄνειρον, τό, *dream*. The rest is

from ΟΝΕΙΡΑΣ, ὄνειρατος,

ὄνειρατι, Dual ὄνειρατε, ὄνει-

ράτιον, Plur. ὄνειρατα, ὄνει-

ράτων, ὄνειρασι.

οὔς, τό, *ear*. The rest is from

the Doric ὤς, ὠτός, ὠτί, Dual

ὠτε, ὠτοῖν, Plur. ὠτα, ὠτων,

ὠσί.

πρέσβυς, ὅ, *old man*, A. πρέ-

σβυν, V. πρέσβυ. The rest is

from πρεσβύτης, ου.

In Hesiod a Nom. Plur.

πρέσβηες occurs.

πρέσβυς, ὁ, *ambassador*, G.
πρέσβεως, Plur. N. A. V.
πρέσβεις, D. πρέσβεσι. The
rest is from πρεσβευτής, οὔ.
πρόσωπον, ον, τὸ, *face*, regular.
From ΠΡΟΣΩΠΑΣ, Plur.
N. προσώπατα, D. προσώπα-
σι.

πρόχοος, ον, ἡ, *ewer*, regular.
From ΠΡΟΧΟΡΣ, D. Plur.
πρόχουσι (like βουσι from
βοῦς).

πῦρ, πυρός, πυρί, τὸ, *fire*. From
ΠΥΡΟΝ, Plur. N. A. πυρά,
G. πυρῶν, D. πυροῖς.

σκάθρ, τὸ. The rest is from
ΣΚΑΣ, σκατός, σκατί, &c.

σταγών, όνος, ἡ, *drop*, regular.
From ΣΤΑΞ, N. Plur. στά-
γες.

στίχος, ον, ὁ, *row*, regular.

From ἡ ΣΤΙΞ, στιχός, στιχί,
&c.

ταώς, ώ, ὁ, *peacock*, regular.
From ΤΑΟΣ, N. Plur. ταοί.
ὔδωρ, τὸ, *water*. The rest is
from ΤΛΑΣ, ὔδατος, ὔδατι,
&c.

From ὔδος, D. Sing. ὔδει
(Epic).

νίός, οὔ, ὁ, *son*, regular. From
ΤΙΕΡΣ, G. νίεος, &c. like
βασιλεύς. From ΤΙΣ come
the Epic G. νίος, D. νῦν, A.
νῖα, Dual. νῖε, Plur. N. νῖες,
D. νῖεσι and νῖάσι, A. νῖας.

ὑσμίνη, ης, ἡ, *battle*, regular.
From ΤΣΜΙΣ, D. ὑσμῖνι.

χελιδών, όνος, ἡ, *swallow*, regu-
lar. From ΧΕΛΙΔΩ, V.
χελιδοῦ.

ῶς, see οὔς.

2. Nouns, which have only one nominative, but more than one form for any of the other cases, are anomalous. Such are the following :

ἄλως, ω or ωος, ἡ, *threshing-
floor*.

γέλως, ω or ωτος, ὁ, *laughter*.

θέμις, ιος or ιτος or ιδος or
ιστος, ἡ, *justice*.

ιδρώς, ώ or ὠτος, ὁ, *sweat*.

κλεῖς, ειδός, ἡ, *key*. Also Acc.
Sing. κλεῖν, A. V. Plur.
κλεῖς.

μήτρως, ω or ωος, ὁ, *maternal
uncle*.

μύκης, ου or ητος, ὁ, *mushroom*.

ὄρνις, ιθός, ὁ, ἡ, *bird*, regular.

In the Plur. also N. A. ὄρ-
νις or ὄρνεις, G. ὄρνειων.

πατρως, ω or ωος, ὁ, *paternal
uncle*.

σῆς, εός or ητός, ὁ, *moth*.

χείρ, χειρός and χερός, ἡ, *hand*,
D. Plur. always χερσί. The
forms G. χερός, D. χερσί, Dual
χειροῖν, are poetic.

NOTE 1. All proper names in ης gen. εος (§ 42), have η or ην in the accusative singular. E. g.

Ἀριστοφάνης, εος acc. Ἀριστοφάνη and ην.

NOTE 2. Some nouns in ις have ιδος or ιτος in the genitive. E. g.

μῆνις, gen. μῆνιδος or μῆνιος, *resentment*.

NOTE 3. In the Ionic dialect, the *accusative singular* of nouns in ης gen. ου, often ends in εα. E. g. Γύγης, ου, acc. Γύγεα for Γύγην.

NOTE 4. A few proper names in ης, ους, and υς, are declined according to the following examples :

Ἰαννῆς, G. Ἰαννῆ, D. Ἰαννῆ, A. Ἰαννῆν, V. Ἰαννῆ.
 Ἰλοῦς, G. Ἰλοῦ, D. Ἰλοῦ, A. Ἰλοῦν, V. Ἰλοῦ.
 Διορύς, G. Διορύ, D. Διορύ, A. Διορύν, V. Διορύ.

DEFECTIVE NOUNS.

§ 47. Defective nouns are those of which only some of the cases are in use. Such are the following :

ἐτησιαί, ων, οἱ, <i>Etesian winds</i> . No singular.	Ὀλύμπια, ων, τὰ, <i>Olympic games</i> . No singular.
ῆρα, an A. Plur. used only in the formula, ῆρα φέρειν, <i>to show favor</i> .	ὄναρ, τὸ, <i>dream</i> , used only in the N. and A. Sing.
Ἰσθμια, ων, τὰ, <i>Isthmian games</i> . No singular.	ὈΣ or ΟΣΣΟΝ, τὸ, <i>eye</i> , Dual N. A. ὄσσε, Plur. G. ὄσσων, D. ὄσσοις, old ὄσσοισι.
λίς, ὁ, <i>lion</i> , A. λίων.	ὄφελος, τὸ, <i>advantage</i> , used only in the N. Sing.
λίς, ὁ, <i>fine linen</i> , D. λιτί, A. λιτα.	Πύθια, ων, τὰ, <i>Pythian games</i> . No singular.
μᾶλῃ, ης, ἡ, <i>armpit</i> , used only in the phrase ὑπὸ μᾶλῃς, <i>under the arm, clandestinely</i> .	τάν, used only in the formula ὦ τάν, <i>O thou</i> .
Νέμεια, ων, τὰ, <i>Nemean games</i> . No singular.	ὑπαρ, τὸ, <i>waking</i> , as opposed to ὄναρ, used only in the N. and A. Sing.
ΝΙΨ, ἡ, <i>snow</i> , only A. νίφα.	

ADJECTIVES.

§ 48. 1. In adjectives of *three endings*, the feminine is always of the first declension ; the masculine and the neuter are either of the second or of the third.

2. Adjectives of *two endings* are either of the second or of the third declension ; the feminine is the same with the masculine.

3. Adjectives of *one ending* are either of the first or of the third declension. Such adjectives are either masculine, feminine, or common.

ADJECTIVES IN *ος*.

§ 49. 1. Most adjectives in *ος* have three endings, *ος, η, ον*.
E. g. σοφός, σοφή, σοφόν.

When *ος* is preceded by a vowel or by *ρ*, the feminine has *ᾱ* instead of *η*. E. g. ἄξιος, ἄξια, ἄξιον· μακρός, μακρά, μακρόν.

S.	ὁ (<i>wise</i>)	ἡ (<i>wise</i>)	τὸ (<i>wise</i>)
N.	σοφός	σοφή	σοφόν
G.	σοφοῦ	σοφῆς	σοφοῦ
D.	σοφῶ	σοφῇ	σοφῶ
A.	σοφόν	σοφήν	σοφόν
V.	σοφέ	σοφή	σοφόν
D.			
N.A.V.	σοφώ	σοφά	σοφώ
G. D.	σοφοῖν	σοφαῖν	σοφοῖν
P.			
N.	σοφοί	σοφαί	σοφά
G.	σοφῶν	σοφῶν	σοφῶν
D.	σοφοῖς	σοφαῖς	σοφοῖς
A.	σοφούς	σοφάς	σοφά
V.	σοφοί	σοφαί	σοφά

So all PARTICIPLES in *ος*. E. g. τυπτόμενος, τυπτομένη, τυπτόμενον.

S.	ὁ (<i>worthy</i>)	ἡ (<i>worthy</i>)	τὸ (<i>worthy</i>)
N.	ἄξιος	ἄξια	ἄξιον
G.	ἄξιου	ἄξιας	ἄξιου
D.	ἄξιῳ	ἄξιᾱ	ἄξιῳ
A.	ἄξιον	ἄξιαν	ἄξιον
V.	ἄξιε	ἄξια	ἄξιον
D.			
N.A.V.	ἄξιῳ	ἄξια	ἄξιῳ
G. D.	ἄξιον	ἄξιαν	ἄξιον

P.

N.	ἀξιοί	ἀξιαί	ἀξια
G.	ἀξίων	ἀξίων	ἀξίων
D.	ἀξίοις	ἀξίαις	ἀξίοις
A.	ἀξίους	ἀξίας	ἀξια
V.	ἀξιοί	ἀξιαί	ἀξια

NOTE 1. Adjectives in *οος* have *η* in the feminine. Except when *οος* is preceded by *ρ*. E. g.

ἀπλόος, ἀπλόη, ἀπλόον
ἀθρόος, ἀθρόα, ἀθρόον.

2. Many adjectives in *ος* have only two endings, *ος*, *ον*.
E. g. ἡσυχος, ἡσυχον.

Particularly, compound adjectives in *ος* have two endings.
E. g. ἐπιζήμιος, ἐπιζήμιον.

But compound adjectives in *κος* have three endings.

S. ὁ, ἡ (<i>quiet</i>)	τὸ (<i>quiet</i>)
N. ἡσυχος	ἡσυχον
G. ἡσύχου	ἡσύχου
D. ἡσύχῳ	ἡσύχῳ
A. ἡσυχον	ἡσυχον
V. ἡσυχῃ	ἡσυχον
D.	
N.A.V. ἡσύχῳ	ἡσύχῳ
G. D. ἡσύχοιν	ἡσύχοιν
P.	
N. ἡσυχοί	ἡσυχά
G. ἡσύχων	ἡσύχων
D. ἡσύχοις	ἡσύχοις
A. ἡσύχους	ἡσυχά
V. ἡσυχοί	ἡσυχά

NOTE 2. In Attic writers and in the poets, many adjectives in *ος*, which commonly have three endings, are found with only two. E. g. ὁ, ἡ ἐλεύθερος, τὸ ἐλεύθερον, *free*.

NOTE 3. The ending *α* of the feminine is long. Except the feminine of *διος*, *divine*, and a few others.

NOTE 4. For the ACCENT of the genitive plural of the feminine of barytone adjectives and participles in *ος*, see above (§ 31. N. 2).

3. Adjectives in εος, εα, εον, and οος, οη, οον, are contracted (§§ 32: 34). E. g.

χρύσεος χρυσοῦς, χρυσέα χρυσιῇ, χρύσειον χρυσοῦν, G. χρυσεῖον χρυσοῦ, χρυσέας χρυσιῆς, *golden*.

ἀργύρεος ἀργυροῦς, ἀργυρέα ἀργυρᾷ, ἀργύρεον ἀργυροῦν, G. ἀργυρεῖον ἀργυροῦ, ἀργυρέας ἀργυρᾶς, *of silver*.

ἀπλός ἀπλοῦς, ἀπλόη ἀπλῇ, ἀπλόον ἀπλοῦν, G. ἀπλόον ἀπλοῦ, ἀπλόης ἀπλῆς, *simple*.

NOTE 5. For the ACCENT of some of the contracted forms of adjectives in εος, οος, see above (§ 34. N. 2).

ADJECTIVES IN ΩΣ.

§ 50. Adjectives in ως have two endings, ως, ων. They are declined like νεώς and ἀνώγειων (§ 33). E. g. εὐγεως, εὐγειων.

S. ὁ, ἡ (*fertile*) τὸ (*fertile*)

N. εὐγεως εὐγειων

G. εὐγεω εὐγεω

D. εὐγεω εὐγεω

A. εὐγειων εὐγειων

V. εὐγεως εὐγειων

D.

N.A.V. εὐγεω εὐγεω

G. D. εὐγειων εὐγειων

P.

N. εὐγεω εὐγεω

G. εὐγειων εὐγειων

D. εὐγεως εὐγεως

A. εὐγεως εὐγεω

V. εὐγεω εὐγεω

ADJECTIVES IN ΤΣ.

§ 51. Adjectives in τς, gen. εος, have three endings, τς, εια, υ. E. g. γλυκός, γλυκεῖα, γλυκύ.

S. ὁ (*sweet*) ἡ (*sweet*) τὸ (*sweet*)

N. γλυκός γλυκεῖα γλυκύ

G. γλυκέος γλυκείας γλυκέος

D. γλυκεῖ γλυκεῖ γλυκεῖ γλυκεῖ

A. γλυκύν γλυκεῖαν γλυκύ

V. γλυκύ γλυκεῖα γλυκύ

D.

N.A.V.	γλυκέε	γλυκεία	γλυκέε
G. G.	γλυκέοιν	γλυκείαιν	γλυκέοιν

P.

N.	γλυκέες γλυκεῖς	γλυκεῖαι	γλυκεία
G.	γλυκέων	γλυκειῶν	γλυκέων
D.	γλυκέσι(ν)	γλυκείαις	γλυκέσι(ν)
A.	γλυκέας γλυκεῖς	γλυκέας	γλυκεία
V.	γλυκέες γλυκεῖς	γλυκεῖαι	γλυκεία

NOTE 1. The Ionics make fem. *έα* or *έη*. E. g. βαθυς, βαθεία or βαθέη.

NOTE 2. The poets sometimes have mas. and fem. *vs*, neut. *v*. E. g. ὁ, ἡ ἡδύς, τὸ ἡδύ.

ADJECTIVES IN *ΗΣ* AND *ΙΣ*.

§ 52. 1. Adjectives in *ης*, gen. *εος*, have two endings, *ης*, *ες*. E. g. ἀληθής, ἀληθείς.

S. ὁ, ἡ (true)		τὸ (true)	
N.	ἀληθής		ἀληθείς
G.	ἀληθείος	ἀληθοῦς	ἀληθείος ἀληθοῦς
D.	ἀληθεῖ	ἀληθεῖ	ἀληθεῖ ἀληθεῖ
A.	ἀληθεία	ἀληθῆ	ἀληθείς
V.	ἀληθεῖς		ἀληθείς

D.

N.A.V.	ἀληθείε ἀληθῆ	ἀληθείε ἀληθῆ
G. D.	ἀληθείοιν ἀληθοῖν	ἀληθείοιν ἀληθοῖν

P.

N.	ἀληθείες ἀληθεῖς	ἀληθεία ἀληθῆ
G.	ἀληθείων ἀληθῶν	ἀληθείων ἀληθῶν
D.	ἀληθείσι(ν)	ἀληθείσι(ν)
A.	ἀληθείας ἀληθεῖς	ἀληθεία ἀληθῆ
V.	ἀληθείες ἀληθεῖς	ἀληθεία ἀληθῆ

2. Adjectives in *ις*, gen. *ιος*, have two endings, *ις*, *ι*. E. g. ἰδρις, ἰδρι, G. ἰδριος, knowing.

ADJECTIVES IN *ΑΣ*, *ΕΙΣ*, *ΗΝ*, *ΟΤΣ*, *ΤΣ*, *ΩΝ*, *ΩΣ*.

§ 53. 1. Adjectives in *ās*, gen. *αντος*, have three endings, *ās*, *ᾶσα*, *αν*. E. g. πᾶς, πᾶσα, πᾶν.

S.	ὅ (all)	ἡ (all)	τὸ (all)
N.	πᾶς	πᾶσα	πᾶν
G.	παντός	πάσης	παντός
D.	παντί	πάσῃ	παντί
A.	πάντα	πᾶσαν	πᾶν
V.	πᾶς	πᾶσα	πᾶν
D.			
N.A.V.	πάντε	πάσα	πάντε
G.D.	πάντοι	πάσαι	πάντοι
P.			
N.	πάντες	πᾶσαι	πάντα
G.	πάντων	πασῶν	πάντων
D.	πᾶσι(ν)	πάσαις	πᾶσι(ν)
A.	πάντας	πάσας	πάντα
V.	πάντες	πᾶσαι	πάντα

So all PARTICIPLES in *ās*. E. g. *τύψās*, *τύψασα*, *τύψαν*, G. *τύψαντος*.

REMARK 1. These two adjectives in *ās*, *μέλας* and *τάλας*, have *αινα* in the feminine. Thus,

μέλās, *μέλαινα*, *μέλαν*, G. *μέλανος*, *black*.
τάλās, *τάλαινα*, *τάλαν*, G. *τάλανος*, *unfortunate*

2. Adjectives in *εις*, gen. *εντος*, have three endings, *εις*, *εσσα*, *εν*. E. g. *χαρίεις*, *χαρίεσσα*, *χαρίεν*.

S.	ὁ (graceful)	ἡ (graceful)	τὸ (graceful)
N.	χαρίεις	χαρίεσσα	χαρίεν
G.	χαρίεντος	χαριέσσης	χαρίεντος
D.	χαρίεντι	χαριέσση	χαρίεντι
A.	χαρίεντα	χαρίεσαν	χαρίεν
V.	χαρίεν	χαρίεσσα	χαρίεν
D.			
N.A.V.	χαρίεντε	χαριέσσα	χαρίεντε
G.D.	χαριέντοι	χαριέσσαιν	χαριέντοι
P.			
N.	χαριέντες	χαριέσσαι	χαρίεντα
G.	χαριέντων	χαριέσσων	χαριέντων
D.	χαρίεσι(ν)	χαριέσσαις	χαρίεσι(ν)
A.	χαριέντας	χαριέσσας	χαρίεντα
V.	χαριέντες	χαριέσσαι	χαρίεντα

NOTE 1. The endings *ῆεις, ῆεσσα, ῆεν*, are contracted into *ῆς, ῆσσα, ῆν*. E. g.

τιμήεις τιμήης, τιμήεσσα τιμήσσα, τιμήεν τιμήν, G. *τιμήεντος τιμήντος, valuable*.

The endings *όεις, όεσσα, όεν*, are contracted into *οῦς, οῦσσα, οῦν*. E. g.

πλακόεις πλακοῦς, πλακόεσσα πλακοῦσσα, πλακόεν πλακοῦν, G. *πλακόεντος πλακοῦντος, flat*.

REMARK 2. The dative plural of adjectives in *ις* forms an exception to the general rule (§ 12. 5).

3. Participles in *εις* have three endings, *εις, εῖσα, έν*. E. g. *τιθείς, τιθεῖσα, τιθέν*.

S.	ό (placing)	ῆ (placing)	τό (placing)
N.	τιθείς	τιθεῖσα	τιθέν
G.	τιθέντος	τιθείσης	τιθέντος
D.	τιθέντι	τιθείσῃ	τιθέντι
A.	τιθέντα	τιθεῖσαν	τιθέν
V.	τιθείς	τιθεῖσα	τιθέν

D.

N.A.V.	τιθέντι	τιθείσα	τιθέντε
G. D.	τιθέντοιν	τιθείσαιν	τιθέντοιν

P.

N.	τιθέντες	τιθεῖσαι	τιθέντα
G.	τιθέντων	τιθεισῶν	τιθέντων
D.	τιθείσι(ν)	τιθείσαις	τιθείσι(ν)
A.	τιθέντας	τιθείσας	τιθέντα
V.	τιθέντες	τιθεῖσαι	τιθέντα

4. There are but two adjectives in *ην*: *ό τέρην, ῆ τέρεινα*, *τό τέρεν*, G. *τέρενος, tender*; and *ό ἄρσην* or *ἄρῆην*, *τό ἄρσεν* or *ἄρῆεν*, G. *ἄρσενος* or *ἄρῆενος, male*.

5. Participles in *ούς* have three endings, *ούς, οῦσα, όν*. E. g. *διδούς, διδοῦσα, διδόν*.

S.	ό (giving)	ῆ (giving)	τό (giving)
N.	διδούς	διδοῦσα	διδόν
G.	διδόντος	διδούσης	διδόντος
D.	διδόντι	διδούσῃ	διδόντι
A.	διδόντα	διδούσαν	διδόν
V.	διδούς	διδοῦσα	διδόν

D.

N.A.V.	διδόντε	διδούσα	διδόντε
G. D.	διδόντων	διδούσαιν	διδόντων

P.

N.	διδόντες	διδούσαι	διδόντα
G.	διδόντων	διδουσῶν	διδόντων
D.	διδούσι(ν)	διδούσαις	διδούσι(ν)
A.	διδόντας	διδούσας	διδόντα
V.	διδόντες	διδούσαι	διδόντα

6. Participles in *ύς* have three endings, *ύς*, *ύσα*, *ύν*. E. g.
δεικνύς, *δεικνύσα*, *δεικνύν*.

S.	ὁ (<i>showing</i>)	ἡ (<i>showing</i>)	τὸ (<i>showing</i>)
N.	δεικνύς	δεικνύσα	δεικνύν
G.	δεικνύντος	δεικνύσης	δεικνύντος
D.	δεικνύντι	δεικνύσῃ	δεικνύντι
A.	δεικνύντα	δεικνύσαν	δεικνύν
V.	δεικνύς	δεικνύσα	δεικνύν

D.

N.A.V.	δεικνύντε	δεικνύσα	δεικνύντε
G. D.	δεικνύντων	δεικνύσαιν	δεικνύντων

P.

N.	δεικνύντες	δεικνύσαι	δεικνύντα
G.	δεικνύντων	δεικνυσῶν	δεικνύντων
D.	δεικνύσι(ν)	δεικνύσαις	δεικνύσι(ν)
A.	δεικνύντας	δεικνύσας	δεικνύντα
V.	δεικνύντες	δεικνύσαι	δεικνύντα

7. Adjectives in *ων*, gen. *οντος*, have three endings, *ων*, *ουσα*, *ον*.
 E. g. *ἐκών*, *ἐκούσα*, *ἐκόν*.

S.	ὁ (<i>willing</i>)	ἡ (<i>willing</i>)	τὸ (<i>willing</i>)
N.	ἐκών	ἐκούσα	ἐκόν
G.	ἐκόντος	ἐκούσης	ἐκόντος
D.	ἐκόντι	ἐκούσῃ	ἐκόντι
A.	ἐκόντα	ἐκούσαν	ἐκόν
V.	ἐκών	ἐκούσα	ἐκόν

D.

N.A.V.	ἐκόντε	ἐκούσα	ἐκόντε
G. D.	ἐκόντων	ἐκούσαιν	ἐκόντων

P.

N.	ἐκόντες	ἐκούσαι	ἐκόντα
G.	ἐκόντων	ἐκουσῶν	ἐκόντων
D.	ἐκούσι(ν)	ἐκούσαις	ἐκούσι(ν)
A.	ἐκόντας	ἐκούσας	ἐκόντα
V.	ἐκόντες	ἐκούσαι	ἐκόντα

So all PARTICIPLES in *ων*. E. g. *τύπτιων, τύπτουσα, τύπτιον*,
G. *τύπτιοντος· φιλέων, φιλέουσα, φιλέον, G. φιλέοντος*, contracted
φιλῶν, φιλοῦσα, φιλοῦν, G. φιλοῦντος.

NOTE 2. The *feminine* of adjectives in *ας, ις, ους, υς, ων*, gen. *ντες*, is formed by dropping *ας* of the genitive, and annexing *σα*. E. g.

πᾶς, παντός	fem.	πᾶσα (§ 12. 5)
τιθίς, τιθίντες	"	τιθίσα (ibid.)
διδούς, διδόντες	"	διδούσα (ibid.)
δικύς, δικύντες	"	δικύσα (ibid.)
ικών, ικόντες	"	ικοῦσα (ibid.)
χαρίης, χαρίντες	"	χαρίσα (§ 12. N. 2).

8. Adjectives in *ων*, gen. *ονος*, have two endings, *ων, ον*.
E. g.

S.	ὁ, ἡ (<i>ripe</i>)	τὸ (<i>ripe</i>)
N.	πέπων	πέπον
G.	πέπονος	πέπονος
D.	πέπονι	πέπονι
A.	πέπονα	πέπον
V.	πέπον	πέπον

D.

N.A.V.	πέπονε	πέπονε
G. D.	πεπόνοιν	πεπόνοι

P.

N.	πέπονες	πέπονα
G.	πεπόνων	πεπόνων
D.	πέποσι(ν)	πέποσι(ν)
A.	πέπονας	πέπονα
V.	πέπονες	πέπονα

9. Participles in *ώς* have three endings, *ώς, ῥα, ὅς*. E. g.
τετυφώς, τετυφῥα, τετυφός, having struck.

S.	ὁ	ἡ	τὸ
N.	τετυφώς	τετυφυῖα	τετυφός
G.	τετυφότης	τετυφυίας	τετυφότης
D.	τετυφότη	τετυφυίᾳ	τετυφότη
A.	τετυφότηα	τετυφυῖαν	τετυφός
V.	τετυφώς	τετυφυῖα	τετυφός

D.

N.A.V.	τετυφότε	τετυφυῖα	τετυφότε
G. D.	τετυφότοιιν	τετυφυῖαιν	τετυφότοιιν

P.

N.	τετυφότες	τετυφυῖαι	τετυφότηα
G.	τετυφότηων	τετυφυῖων	τετυφότηων
D.	τετυφόσι(ν)	τετυφυῖαις	τετυφόσι(ν)
A.	τετυφότηας	τετυφυῖας	τετυφότηα
V.	τετυφότες	τετυφυῖαι	τετυφότηα

ADJECTIVES OF ONE ENDING.

§ 54. The following are some of the adjectives which have only one ending: ὁ ἀβλής, ἤτος· ὁ, ἡ ἀβρώς, ὦτος· ὁ, ἡ ἀγνώς, ὦτος· ὁ, ἡ ἀδμής, ἤτος· ὁ, ἡ αἰγίλις, πος· ὁ, ἡ αἰθοψ, πος· ὁ αἰθων, ωνος· ὁ ἀκμής, ἤτος· ὁ, ἡ ἀνακίς, υδος· ὁ, ἡ ἀπτήν, ἤνος· ὁ, ἡ ἀργής, ἤτος οἱ ἔτος· ὁ, ἡ ἀρπαξ, γος· ὁ βλάξ, κός· ὁ, ἡ δρομάς, ἄδος· ὁ ἐθειλοντής, οὔ· ὁ, ἡ ἐπήλυξ, γος· ὁ, ἡ ἔπηλυς, υδος· ἡ ἐπίτεξ, κος· ὁ, ἡ εὖριν, ινος· ὁ, ἡ εὐώψ, πος· ὁ, ἡ ἥλιξ, κος· ὁ, ἡ ἡμιθνής, ἤτος· ὁ, ἡ ἱππάς, ἄδος· ὁ μάκαρ, αρος· ὁ, ἡ μακραίων, ωνος· ὁ, ἡ μακραύχην, ενος· ὁ, ἡ μῶνυξ, χος· ὁ, ἡ νομάς, ἄδος· ὁ, ἡ παραβλώψ, πος· ὁ, ἡ παραπλήξ, γος· ὁ πένης, ἤτος· ὁ πολυαῖξ, κος· ὁ προβλής, ἤτος· ὁ, ἡ σποράς, ἄδος· ὁ, ἡ φοίνιξ.

Add to these the compounds of θριξ, θώραξ, παῖς, χεῖρ. E. g. ὁ ὀρθόθριξ, τριχος· ὁ, ἡ καλλίπαις, αἶδος· ὁ, ἡ μακρόχειρ, ειρος.

NOTE. Some of these are also used as *neuters*, but only in the *genitive* and *dative*.

COMPOUND ADJECTIVES.

§ 55. Compound adjectives, of which the last component part is a *substantive*, follow the declension of that substantive.

Such adjectives may have a neuter, when it can be formed after the same analogy. E. g.

εὐχαρις, ι, G. ιτος, *graceful*, from εὖ, χάρις, ιτος

εὐελπίς, ι, G. ιδος, *hopeful*, from εὖ, ἐλπίς, ιδος

δίπους, ουν, G. οδος, *two-footed*, from δῖς, ποῦς, ποδός

ἄδακρυς, υ, G. υος, *tearless*, from ἄ-, δάκρυ, υος

εὐδαίμων, ον, G. ονος, *happy*, from εὖ, δαίμων, ονος

μεγαλήτωρ, ορ, G. ορος, *magnanimous*, from μέγας, ἥτορ.

NOTE 1. The compounds of πόλις generally have ιδος in the genitive. E. g.

ἄπολις, ι, G. ιδος, *vagabond*.

NOTE 2. The compounds of μήτηρ, πατήρ, and φρήν *mind*, change η into ω. E. g.

ἄμήτωρ, ορ, G. ορος, *motherless*

ἄπατήρ, ορ, G. ορος, *fatherless*

σώφρων, ον, G. ορος, *discreet*.

NOTE 3. The compounds of γέλως, *laughter*, and κέρας, *horn*, are either of the second or third declension. E. g.

φιλόγελως, ων, G. ω or ωτος, *fond of laughter*

τρίκερως, ων, G. ω or ωτος, *having three horns*.

ANOMALOUS AND DEFECTIVE ADJECTIVES.

§ 56. The following list contains most of the anomalous and defective adjectives.

εὖς and ἡΐς, neut. εὖ and ἡΐ, *good*, G. εἶος, A. εὖν and ἡΐν, neut.

Plur. G. εἰῶν, *of good things*.

The neuter εὖ, contracted from εὖς, means, *well*.

ζῶς, Nom. mas. *living, alive*. The rest is from the regular ζῶός, ἡ, ὄν.

μέγας, μεγάλη, μέγα, *great*, is declined in the following manner :

S.	ὁ (<i>great</i>)	ἡ (<i>great</i>)	τὸ (<i>great</i>)
N.	μέγας	μεγάλη	μέγα
G.	μεγάλου	μεγάλης	μεγάλου
D.	μεγάλῳ	μεγάλῃ	μεγάλῳ
A.	μέγαν	μεγάλην	μέγα
V.	μεγάλε	μεγάλη	μέγα
D.			
N.A.V.	μεγάλῳ	μεγάλα	μεγάλῳ
G. D.	μεγάλοιν	μεγάλαιν	μεγάλοιν

P.			
N.	μεγάλοι	μεγάλαι	μεγάλα
G.	μεγάλων	μεγάλων	μεγάλων
D.	μεγάλοις	μεγάλαις	μεγάλοις
A.	μεγάλους	μεγάλας	μεγάλα
V.	μεγάλοι	μεγάλαι	μεγάλα

Observe, that all the cases, except the nominative and accusative singular, masculine and neuter, come from the obsolete *ΜΕΓΑΛΟΣ*.

The vocative singular *μεγάλε* is very rare.

πλέως, *full*, borrows its feminine from *πλέος*. Thus, *πλέως*, *πλέα*, *πλέων*. In composition it has only two endings, *ως*, *ων*, (§ 50.)

πολύς, *πολλή*, *πολύ*, *much*, is declined as follows :

S.	ὁ (<i>much</i>)	ἡ (<i>much</i>)	τὸ (<i>much</i>)
N.	πολύς	πολλή	πολύ
G.	πολλοῦ	πολλῆς	πολλοῦ
D.	πολλῷ	πολλῇ	πολλῷ
A.	πολύν	πολλήν	πολύ
P.	(<i>many</i>)	(<i>many</i>)	(<i>many</i>)
N.	πολλοί	πολλαί	πολλά
G.	πολλῶν	πολλῶν	πολλῶν
D.	πολλοῖς	πολλαῖς	πολλοῖς
A.	πολλούς	πολλάς	πολλά

The dual is of course wanting.

Observe, that all the cases, except the nominative and accusative singular, masculine and neuter, come from *πολλός*, *ή*, *όν*, which is used by the Ionians.

The epic poets decline *πολύς* like *γλυκύνς* : thus, *πολύς*, *πολεῖα*, *πολύ*, G. *πολέος*.

πραῖος, *meek*, borrows its feminine and neuter from *πραῦς*, *πραεῖα*, *πραῦ*, G. *πραεός*.

σῶς, ὁ, ἡ, *safe*, neut. *σῶν*, A. *σῶν*, A. Plur. *σῶς*, neut. Plur. *σᾶ*, the rest from the regular *σῶος*, *α*, *ον*. The feminine *σᾶ* is rare.

φροῦδος, *η*, *ον*, *gone*, used only in the Nominative, of all genders and numbers.

DEGREES OF COMPARISON.

COMPARISON BY ΤΕΡΟΣ, ΤΑΤΟΣ.

§ 57. 1. Adjectives in *ος* are compared by dropping *ς*, and annexing *τερος* for the comparative, and *τατος* for the superlative. If the penult of the positive be short, *ο* is changed into *ω*. E. g.

σοφός, wise, σοφώτερος, wiser, σοφώτατος, wisest
ἄτιμος, dishonored, ἀτιμότερος, ἀτιμότατος
σεμνός, venerable, σεμνότερος, σεμνότατος.

NOTE 1. In general, *ο* remains unaltered when it is preceded by a mute and a liquid. (§ 17. 3.) E. g. *πυκνός, dense, πυκνότερος, πυκνότατος.*

REMARK 1. In a few instances Homer changes *ο* into *ω* even when the penult of the positive is long. E. g. *κακῶζιναι, κακῶζινώτερος.*

NOTE 2. A few adjectives in *ος* are compared according to the following examples:

φίλος, φίλιτερος, φίλιτατος
μέσος, μεσσίτερος, μεσσίτατος
σπονδαῖος, σπονδαιέστερος, σπονδαιέστατος
ὀψοφάγος, ὀψοφαγίστερος, ὀψοφαγίστατος.

REMARK 2. Those in *οος* are always compared by *εστερος, εστατος*. E. g.

ἄπλοος, ἀπλοέστερος, ἀπλοέστατος, contracted ἀπλούστερος, ἀπλούστατος.

2. Adjectives in *υς*, gen. *εος*, are compared by dropping *ς*, and annexing *τερος, τατος*. E. g.

ὀξύς, sharp, ὀξύτερος, ὀξύτατος.

3. These two adjectives, *μέλας* and *τάλας*, drop *ος* of the genitive, and annex *τερος, τατος*. Thus,

μέλας, ανος, μελάντερος, μελάντατος
τάλας, ανος, ταλάντερος, ταλάντατος.

4. Adjectives in *ης* gen. *εος*, and *εις* gen. *εντος*, shorten *ης* and *εις* into *ες*, and annex *τερος, τατος*. E. g.

ἀληθής, ἀληθέστερος, ἀληθέστατος
χαρίεις, χαριέστερος, χαριέστατος.

NOTE 3. Ψευδής, εἶς, *false*, has also comparative ψευδίστερος.

Πένης, ητος, *poor*, follows the analogy of adjectives in ης, gen. εος; thus, πεινίστερος, πεινίστατος.

5. Adjectives in ων, gen. ονος, drop ος of the genitive, and annex εστερος, εστατος. E. g.

σώφρων, ονος, σωφρονέστερος, σωφρονέστατος.

6. The adjectives ἄρπαξ, ἄχαρις, βλάξ, μάκαρ, are compared as follows:

ἄρπαξ, γος, ἄρπαγίστερος

ἄχαρις, ἀχαρίστερος

βλάξ, κός, βλακίστερος, βλακίστατος

μάκαρ, μακάστερος, μακάριτατος.

NOTE 4. Substantives denoting an employment or character are sometimes compared like adjectives. E. g. βασιλεύς, *king*, βασιλεύτερος, *more kingly*, βασιλεύτατος, *most kingly*; κλέπτης, *thief*, κλεπτίστατος, *very thievish*.

NOTE 5. The pronouns do not admit of different degrees in their signification. Nevertheless the comedians, for the sake of exciting laughter, compare αὐτός in the following manner: αὐτός, *himself*, αὐτότιρος, *himself-er*, αὐτότατος, *himself-est, ipsissimus*.

COMPARISON BY ΩΝ, ΙΣΤΟΣ

§ 58. 1. Some adjectives in υς drop this ending, and annex ῶν for the comparative, and ῖστος for the superlative. E. g.

ἡδύς, *pleasant*, ἡδίω, ἡδιστος.

2. Comparatives in ων are declined according to the following example:

S. ὁ, ἡ (pleasanter)

τὸ (pleasanter)

N. ἡδίω

ἡδίον

G. ἡδίωνος

ἡδίωνος

D. ἡδίονι

ἡδίονι

A. ἡδίονα ἡδίω

ἡδίον

D.

N. A. ἡδίονε

ἡδίονε

G. D. ἡδιόνοιν

ἡδιόνοιν

P.

N. ἡδίονες ἡδίους

ἡδίονα ἡδίω

G. ἡδιόνων

ἡδιόνων

D. ἡδίοσι(ν)

ἡδίοσι(ν)

A. ἡδίονας ἡδίους

ἡδίονα ἡδίω

Observe, that the accusative singular masculine and feminine, and the nominative and accusative plural of all genders, drop the *ν*, and contract the two last syllables.

NOTE 1. A few adjectives in *us* form their *comparative* by dropping the last syllable of the positive and annexing *σσων* or *ττων*. E. g.

παχύς, fat, πάσσων
βαθύς, deep, βάσσων.

NOTE 2. Κρατός, powerful, changes *a* into *i* or *u* in the comparative: thus, κρατός, κράσσων, κρίσσων, κρείσσων. (§§ 58. N. 1: 2. N. 3.)

The Doric κάρρων for κρείσσων is formed in the following manner: κρατός, κράσσων, κάρσων, κάρρων. (§§ 58. N. 1: 26. 2: 11: 6. N.)

NOTE 3. These two adjectives, μίγας and ἄλιγας, form their comparative by dropping the last syllable, and annexing *ζων*. Thus μίγας, μίζων (Attic μίζων); ἄλιγας, ἄλιζων. (§ 2. N. 3.)

ANOMALOUS AND DEFECTIVE COMPARISON.

§ 59. 1. The comparison of an adjective is *anomalous* when the adjective has, or is supposed to have, more than one positive.

2. The comparison is *defective*, when the adjective has no positive in use.

3. The following list contains most of the adjectives which are anomalous or defective in their comparison.

ἀγαθός, good	ἀμείρων	ἄριστος
	βελτίων	βέλτιστος
	κρείσσων or κρείττων	κράτιστας
	λωΐων or λώων	λωΐιστος or λωΐστος

*Αρίων, the proper comparative of ἄριστος, belongs to the Epic language.

For βελτίων, λωΐων, the epic poets have βέλτιστος, λωΐτιστος.

Κρατός, the positive of κρείσσων, κράτιστος, occurs in Homer.

For βέλτιστος, the Doric dialect has βίντιστος.

For κρείσσων, the Ionic has κρίσσων, and the Doric κάρρων. (§ 58. N. 2.)

The poets have κάρτιστος for κράτιστος. (§ 26. 2.)

The Epic language has also compar. φέριστος, superl. φέριστος or φέριστος.

The regular comparative and superlative, ἀγαθώτερος, ἀγαθώτατος, do not occur in good writers.

αἰσχρός (ΑΙΣΧΡΥΣ), ugly, αἰσχίων, αἰσχιστος. The comparative αἰσχρούτερος is not much used.

ἀλγινός (ΑΛΙΤΥΣ), painful, ἀλγεινότερος or ἀλγίων, ἀλγεινότατος

or ἄλγιστος. The regular forms ἀλγεινότερος, ἀλγεινότατος, are more usual in the masculine and feminine.

ἁμείνων, see ἀγαθός.

ἁρείων, ἁριστος, see ἀγαθός.

βελτίων, βέλτιστος, see ἀγαθός.

ἐλαχύς, see μικρός.

ΕΛΕΙΓΧΤΣ, infamous, ἐλέγχιστος. The plural of the positive occurs in Homer (Il. 4, 242: 24, 239).

ἔσχατος, last, a defective superlative.

ἐχθρός (ΕΧΘΡΣ), hostile, ἐχθρότερος or ἐχθίων, ἐχθρότατος or ἔχθιστος.

ἥκΤΣ, see κακός.

κακός, bad

κακίων

κάκιστος

χείρων

χείριστος

ἥσσων

ἥκιστος

The forms ἥσσων, ἥκιστος, come from ἥκΤΣ. (§ 58. N. 1.)

The regular comparative κακώτερος is poetic.

For χείρων and ἥσσων, the Ionians have χερσίων and ἥσων.

καλός (ΚΑΛΤΣ), beautiful, καλλίων, κάλλιστος. The doubling of the λ seems to be an accidental peculiarity.

κάρῳ, see ἀγαθός.

ΚΕΡΑΤΣ, crafty, κερδίων, κέρδιστος.

κρατύς, see ἀγαθός.

κυδρός (ΚΥΑΤΣ), glorious, κυδίων, κύδιστος.

κύντερος, more impudent, a defective comparative, derived from κύων, κυνός, dog.

λώϊων, λώϊστος, see ἀγαθός.

μακρός (ΜΑΚΤΣ, ΜΗΚΤΣ), long, μακρότερος and μάσσων, μακρότατος and μήκιστος. (§ 58. N. 1.)

μέγας, great, μείζων (Ionic μέζων), μέγιστος. (§ 58. N. 3.)

μικρός, small

ελάσσων

ελάχιστος

μείων

μείστος

μικρότερος

μικρότατος

The forms ελάσσων, ελάχιστος, come from ελαχύς. (§ 58. N. 1.) The superlative μείστος is poetic.

ὀλίγος, little, ὀλίζων, ὀλίγιστος. (§ 58. N. 3.)

οἰκτός (ΟΙΚΤΤΣ), pitiable, οἰκτίων, οἰκτιστος or οἰκτρότατος.

ὀπλότερος, younger, ὀπλότατος, youngest, Epic. It is derived from ὄπλον, weapon.

πέπων, ripe, πεπαίτερος, πεπαίτατος.

πίων, fat, πιότερος, πιότατος.

πολύς, much, πλείων or πλέων, πλεῖστος.

πρότερος, former, πρῶτος, first, derived from the preposition πρό, before.

ῥάδιος (ΡΑΨ), easy, ῥάων, ῥᾶστος.

The Ionians say *ῥηίδιος, ῥηίων, ῥηίστος*.

The epic poets have *ῥηίτερος, ῥηίτατος*.

ταχύς (ΘΑΧΥΣ), *swift*, *ταχίων* commonly *θάσσω, τάχιστος*. (§§ 14. 3: 58. N. 1.)

ὑπέρτερος, *higher*, *ὑπέρτατος*, *highest*, derived from the preposition *ὑπέρ*, *above*.

ὑστερος, *later*, *ὑστίος*, *latest*.

ὑψύς, *high*, *ὑψίων, ὑψιστος*.

φαιότερος, *brighter*, *φαιότατος*, *brightest*, derived from *φαίνω*.

φείτερος, *φείτατος*, *φείστος*, see *ἀγαθός*.

χείρων, *χειρίστος*, *χειρίων*, see *κατός*.

NOTE. In a few instances new comparatives and superlatives are formed from adjectives, which are already in the comparative or superlative degree. E. g. *πρώτιστος* from *πρώτος*, *χειρότερος* from *χείρων*.

NUMERALS.

CARDINAL NUMBERS.

§ 60. 1. The numerals *εἷς, δύο, τρεῖς*, and *τεσσαρες* or *τέτταρες*, are declined as follows:

S.	ὁ (<i>one</i>)	ἡ (<i>one</i>)	τὸ (<i>one</i>)
N.	εἷς	μία	ἓν
G.	ενός	μιάς	ενός
D.	ἐνί	μιά	ἐνί
A.	ένα	μίαν	ἓν

D. τῶ, τὰ, τῶ (*two*)

P. (*two*)

N. A. δύο and δύο

N. A. wanting

G. δυοῖν and δυῖν

G. δυῶν

D. δυοῖν

D. δυοί(ν)

P. οἱ, αἱ (*three*)

τὰ (*three*)

N. τρεῖς

τρία

G. τριῶν

τριῶν

D. τρισί(ν)

τρिसί(ν)

A. τρεῖς

τρία

P. οἱ, αἱ (*four*)

τὰ (*four*)

N. τέσσαρες

τέσσαρα

G. τεσσάρων

τεσσάρων

D. τεσσαρσί(ν)

τεσσαρσί(ν)

A. τέσσαρες

τέσσαρα

REMARK. *Δύο* is found undeclined.

2. The cardinal numbers from 5 to 100, inclusive, are indeclinable (§ 45. 2).

5. πέντε	40. τεσσαράκοντα
6. ἕξ	50. πενήκοντα
7. ἑπτὰ	60. ἑξήκοντα
8. ὀκτώ	70. ἑβδομήκοντα
9. ἑννέα	80. ὀγδοήκοντα
10. δέκα	90. ἑννενήκοντα
11. ἑνδεκα	100. ἑκατόν
12. δώδεκα	200. διακόσιοι, αι, α
13. δεκατρεῖς ὃς τρισκαίδεκα	300. τριακόσιοι, αι, α
14. δεκατέσσαρες ὃς τεσσαρεσκαίδεκα	400. τετρακόσιοι, αι, α
15. δεκαπέντε ὃς πεντεκαίδεκα	500. πεντακόσιοι, αι, α
16. δεκαἕξ ὃς ἑκκαίδεκα	600. ἑξακόσιοι, αι, α
17. δεκαεπτὰ ὃς ἑπτακαίδεκα	700. ἑπτακόσιοι, αι, α
18. δεκαοκτώ ὃς ὀκτωκαίδεκα	800. ὀκτακόσιοι, αι, α
19. δεκαεννέα ὃς ἑννεακαίδεκα	900. ἑννακόσιοι, αι, α
20. εἴκοσι(ν)	1000. χίλιοι, αι, α
21. εἴκοσι εἷς, ὃς εἷς καὶ εἴκοσι	2000. δισχίλιοι, αι, α
30. τριῶκοντά	10000. μύριοι, αι, α
	20000. δισμύριοι, αι, α

NOTE 1. The compounds οὐδείς (οὐδέ, εἷς) and μηδείς (μηδέ, εἷς) have nom. plur. οὐδένες, μηδένες, insignificant persons.

NOTE 2. The ACCENT of the feminine μία is anomalous in the genitive and dative. (§ 31. N. 2.)

NOTE 3. Δεκατρεῖς, δεκατέσσαρες, and the first component part of τεσσαρεσκαίδεκα, are declined like τρεῖς and τέσσαρες respectively.

NOTE 4. Thousands are formed by prefixing the numeral adverbs (§ 62. 4) to χίλιοι.

Tens of thousands are formed by prefixing these adverbs to μύριοι.

NOTE 5. Instead of any number of tens + 8 or 9, a circumlocution with δίων (from δῖω, to want) is often used. E. g. Δυσὶν δύντι; εἴκοσι, twenty wanting two, simply eighteen. Ἐνὸς δύντι; τριάκοντα, thirty wanting one, simply twenty-nine.

This principle applies also to ordinals. E. g. Ἐνὸς δίων εἰκοστὸν ἔτος, the nineteenth year.

The participle δίων (from δῖω, am wanting) with its substantive is sometimes put in the genitive absolute. E. g. Πεντήκοντα μιᾷς δεούσης, forty-nine. So with ordinals, Ἐνὸς δύντος τριακοστῷ ἔτει, in the twenty-ninth year.

NOTE 6. DIALECTS. The dialectic peculiarities of the cardinal numbers are as follows :

1. Epic *ἓα* for *μία*, *ἓν* for *ἓν*.
2. Epic *δοῖά*, *δοῖοί*, declined throughout.
4. Ionic *τίσσιρες*, Doric *τίττορες* or *τίτορες*, Æolic *πίσυρες*, poetic dat. plur. *τίττασι* for *τίττασι*.
5. Doric *τίμπι*.
12. Ionic and poetic *δωῶδιστα* and *δωκαῖδιστα*.
14. Ionic *τισσερισκαῖδιστα*, indeclinable.
20. Doric *ἰκασι*, Epic *ἰίκασι*.
- 30, 40, 80, 200, 300. Ionic *τρίκοντα*, *τισσερήκοντα*, *ὀγδώκοντα*, *διηκῆσι*, *τρεῖς*.
- 9000, 10000. Old *ἑνιάχθισι*, *δισάχθισι*.

ORDINAL NUMBERS.

§ 61. The ordinal numbers are,

1st. <i>πρῶτος</i> , η, ον	30th. <i>τριακοστός</i> , ἡ, ον
2d. <i>δεύτερος</i> , α, ον	40th. <i>τεσσαρακοστός</i> , ἡ, ον
3d. <i>τρίτος</i> , η, ον	50th. <i>πεντηκοστός</i> , ἡ, ον
4th. <i>τέταρτος</i> , η, ον	60th. <i>ἑξηκοστός</i> , ἡ, ον
5th. <i>πέμπτος</i> , η, ον	70th. <i>ἑβδομηκοστός</i> , ἡ, ον
6th. <i>ἕκτος</i> , η, ον	80th. <i>ὀγδοηκοστός</i> , ἡ, ον
7th. <i>ἑβδομος</i> , η, ον	90th. <i>ἐννεηκοστός</i> , ἡ, ον
8th. <i>ὀγδοος</i> , η, ον	100th. <i>ἐκατοστός</i> , ἡ, ον
9th. <i>ἑννατος</i> , η, ον	200th. <i>διακοσιοστός</i> , ἡ, ον
10th. <i>δέκατος</i> , η, ον	300th. <i>τριακοσιοστός</i> , ἡ, ον
11th. <i>ἑνδέκατος</i> , η, ον	400th. <i>τετρακοσιοστός</i> , ἡ, ον
12th. <i>δωδέκατος</i> , η, ον	500th. <i>πεντακοσιοστός</i> , ἡ, ον
13th. <i>τρισκαίδέκατος</i> , η, ον	600th. <i>ἑξακοσιοστός</i> , ἡ, ον
14th. <i>τεσσαρακαίδέκατος</i> , η, ον	700th. <i>ἑπτακοσιοστός</i> , ἡ, ον
15th. <i>πεντεκαίδέκατος</i> , η, ον	800th. <i>ὀκτακοσιοστός</i> , ἡ, ον
16th. <i>ἑκκαίδέκατος</i> , η, ον	900th. <i>ἐννακοσιοστός</i> , ἡ, ον
17th. <i>ἑπτακαίδέκατος</i> , η, ον	1000th. <i>χιλιοστός</i> , ἡ, ον
18th. <i>ὀκτωκαίδέκατος</i> , η, ον	10000th. <i>μυριοστός</i> , ἡ, ον
19th. <i>ἐννεακαίδέκατος</i> , η, ον	20000th. <i>δισμυριοστός</i> , ἡ, ον
20th. <i>εἰκοστός</i> , ἡ, ον	&c.
21st. <i>εἰκοστός</i> <i>πρῶτος</i> , or <i>πρῶτος</i> καὶ <i>εἰκοστός</i>	

NOTE 1. Homer has *τίττατες* for *τίτατες*, *ἑξδόματος* for *ἑξδομος*, *ὀγδέματος* for *ὀγδοος*, *ἑκάτες* for *ἑκατος* or *ἑκατος*. Herodotus has *τισσερισκαῖδικάτη* for *τισσερισκαῖδικάτη*.

NOTE 2. A *mixed number*, of which the fractional part is $\frac{1}{2}$, is expressed by a circumlocution, when it denotes a coin or weight. E. g. *Πίμπτον ἡμίμναϊον*

= $4\frac{1}{2}$ minæ; but Πέντε ἡμιναῖα = $\frac{5}{2}$ = $2\frac{1}{2}$ minæ. Ἐννατον ἡμιτάλαντον = $8\frac{1}{2}$ talents; but Ἐννία ἡμιτάλαντα = $\frac{9}{2}$ = $4\frac{1}{2}$ talents. Τέταρτον ἡμιώβολον = $3\frac{1}{2}$ oboli; but Τέσσαρα ἡμιώβολα = $\frac{4}{2}$ = 2 oboli.

NUMERAL SUBSTANTIVES, ADJECTIVES, AND ADVERBS.

§ 62. 1. The numeral *substantives* end in ἄς, gen. ἄδος, feminine. E. g. μονάς, *monad, unit*, δυάς, *triad*, πεντάς, *triad*, ἐξάς, *triad*, ὀγδοάς, *triad*, ἐννεάς, *triad*, δεκάς, *triad*, ἑκατοντάς, *triad*, χιλιάς, *triad*, μυριάς, *triad*.

2. The numeral *adjectives* in πλόος or πλάσιος correspond to those in *fold*, in English. E. g. ἀπλόος, *simple*, διπλόος or διπλάσιος, *double*, τριπλόος or τριπλάσιος, *triple*, τετραπλόος or τετραπλάσιος, *quadruple*.

3. The numeral *adjectives* answering to the question πο-
σταῖος, *on what day?* end in αῖος. They are formed from the
ordinals. E. g. δευτεραίος, *on the second day*, τριταῖος, *on the third day*.

4. The numeral *adverbs* answering to the question ποσάκις, *how often?* end in ἀκις. E. g. τετραάκις, *four times*, πεντάκις, *five times*.

Except the first three, ἅπαξ, *once*, δῖς, *twice*, and τρίς, *thrice*.

ARTICLE.

§ 63. The article ὁ, *the*, is declined as follows:

S. M. F. N.	D. M. F. N.	P. M. F. N.
N. ὁ ἡ τό	N. τὸ τὰ τὴ τῷ	N. οἱ αἱ τὰ
G. τοῦ τῆς τοῦ	G. τοῖν ταῖν τοῖν	G. τῶν τῶν τῶν
D. τῷ τῇ τῷ	D. τοῖν ταῖν τοῖν	D. τοῖς ταῖς τοῖς
A. τόν τήν τό	A. τὸ τὰ τὴ τῷ	A. τοὺς τὰς τὰ

NOTE 1. For QUANTITY, ACCENT, and DIALECTS, see above (§§ 31. N. 1, 2, 3: 33. N. 2, 3, 4.)

We only observe here that the Dorians have τοί, ταί, for οἱ, αἱ.

NOTE 2. The original form of the article was ΤΟΣ, from which come the oblique cases, the Doric forms τοί, ταί, and the adverb τῶς.

PRONOUN.

PERSONAL PRONOUN.

§ 64. The personal pronouns are ἐγώ, σύ, ἔ. The nominative ἔ is obsolete.

S. (I)	S. (thou)	S. (he, she, it)
N. ἐγώ	N. σύ	N. ἔ
G. ἐμοῦ, μοῦ	G. σοῦ	G. οὗ
D. ἐμοί, μοί	D. σοί	D. οἱ
A. ἐμέ, μέ	A. σέ	A. ἑ
D. (we two)	D. (you two)	D. (they two)
N.A. ῥῶϊ, ῥῶ	N.A. σφῶϊ, σφῶ	N.A. σφῶϊ
G.D. ῥῶϊν, ῥῶν	G.D. σφῶϊν, σφῶν	G.D. σφῶϊν
P. (we)	P. (ye, you)	P. (they)
N. ἡμεῖς	N. ὑμεῖς	N. σφεῖς n. σφέα
G. ἡμῶν	G. ὑμῶν	G. σφῶν
D. ἡμῖν	D. ὑμῖν	D. σφίσι(ν)
A. ἡμᾶς	A. ὑμᾶς	A. σφᾶς n. σφέα

REMARK. The dual ῥῶ and σφῶ are very often written without the iota subscript; thus, ῥῶ, σφῶ.

NOTE 1. The particle γέ is often appended to the pronouns of the first and second person for the sake of emphasis. E. g. ἔγωγε, I indeed, for my part; σύ ε, thou indeed. The accent of ἔγωγε is irregular (§ 22. 3)

NOTE 2. DIALECTS. The dialectic peculiarities of the personal pronouns are exhibited in the following table.

Ἐγώ.

Sing. N. Epic and Doric ἐγών.

G. Epic ἐμέο, ἐμεῖο, ἐμέθεν, Ionic and Doric ἐμεῦ, μεῦ.

D. Doric ἐμῖν.

Plur. N. Ionic ἡμεῖς, Epic ἄμμες, Doric ἀμέις (long α).

G. Ionic ἡμῶν, Epic ἡμεῖων.

D. Epic ἄμμι or ἄμμιν, poetic ἡμῖν (short ι), ἡμῖν.

A. Ionic ἡμέας, Epic ἄμμε, Doric ἀμέ (long α), poetic ἡμάς (short α).

Συ.

Sing. N. Doric *τύ*, Epic *τύνη*.G. Epic *σέο*, *σεῖο*, *σέθεν*, *τεοῖο*, Ionic and Doric *σεῦ*,
Doric also *τεῦ* or *τεῦς*.D. Doric *τίν*, *τέιν*, Ionic and Doric *τοί*.A. Doric *τέ*, *τίν*, *τύ* (enclitic).*Plur.* N. Ionic *ὑμέες*, Epic *ὑμμες*, Doric *ὑμές* (long *υ*).G. Ionic *ὑμέων*, Epic *ὑμείων*.D. Epic *ὑμμι* or *ὑμμιν*, poetic *ὑμίν* (short *ι*), *ῥμῖν*.A. Ionic *ὑμέας*, Epic *ὑμμε*, Doric *ὑμέ* (long *υ*), poetic
ὑμάς (short *α*).

Ἰ.

Sing. G. Epic *ἔο*, *εῖο*, *ἐθεν*, *ἐεῖο*, Ionic and Doric *εῦ*.D. Doric *ἶν*, Epic *ἐοῖ*.A. Epic *ἔε*.*Plur.* N. Ionic *σφέες*.G. Ionic *σφέων*, Epic *σφείων*.D. Epic and Ionic *σφεῖ* or *σφίν*.A. Ionic *σφέας*, Epic and Ionic *σφέ*, poetic *σφάς* (short
α), Doric *ψέ* (in Theocritus).The Attic poets use the accusative *σφέ* in all
genders and numbers.NOTE 3. The accusative *μίν* or *νίν*, *him*, *her*, *it*, *them*, is
used in all genders and numbers.The epic poets and the Ionians use *μίν*, the Attic poets
and the Dorians, *νίν*.§ 65. 1. The pronoun *αὐτός* is declined like *σοφός*
(§ 49. 1), except that its neuter has *ο* instead of *ον*. Thus,*αὐτός*, *he*, *himself*, *αὐτή*, *she*, *herself*, *αὐτό*, *it*, *itself*, G. *αὐτοῦ*,
ἧς, *οῦ*.2. With the article before it, *αὐτός* signifies *the same*,
(§ 144. 3,) in which case it is often contracted with the arti-
cle. E. g. *ταὐτοῦ*, *ταὐτῷ*, *ταὐτῇ*, for *τοῦ αὐτοῦ*, *τῷ αὐτῷ*, *τῇ αὐτῇ*.When this contraction takes place, the neuter has *ο* or *ον* -
thus, *ταὐτό* or *ταὐτόν*, for *τὸ αὐτό*.The contracted forms *ταὐτῇ* and *ταὐτά* must not be con-
founded with *ταύτῃ* and *ταῦτα* from *οὗτος*.NOTE. The Ionians insert an *ε* before the endings of *αὐτῷ*,
αὐτήν, *αὐτῶν*, *αὐτοῖς*. E. g. *αὐτέην* for *αὐτήν*.

REFLEXIVE PRONOUN.

§ 66. The reflexive pronouns are *ἐμαυτοῦ*, *σεαυτοῦ*, *ἐαυτοῦ*. They are compounded of the personal pronouns and *αὐτός*. They have no nominative.

S. M. (of myself)

G. *ἐμαυτοῦ*

D. *ἐμαυτῷ*

A. *ἐμαυτόν*

P. (of ourselves)

G. *ἡμῶν αὐτῶν*

D. *ἡμῖν αὐτοῖς*

A. *ἡμᾶς αὐτούς*

S. (of thyself)

G. *σεαυτοῦ* or *σαντοῦ*

D. *σεαυτῷ* or *σαντῷ*

A. *σεαυτόν* or *σαντόν*

P. (of yourselves)

G. *ὑμῶν αὐτῶν*

D. *ὑμῖν αὐτοῖς*

A. *ὑμᾶς αὐτούς*

S. (of himself)

G. *ἐαυτοῦ* or *αὐτοῦ*

D. *ἐαυτῷ* or *αὐτῷ*

A. *ἐαυτόν* or *αὐτόν*

P. (of themselves)

G. *ἐαυτῶν* or *αὐτῶν*

D. *ἐαυτοῖς* or *αὐτοῖς*

A. *ἐαυτούς* or *αὐτούς*

S. F. (of myself)

G. *ἐμαυτῆς*

D. *ἐμαυτῇ*

A. *ἐμαυτήν*

P. (of ourselves)

G. *ἡμῶν αὐτῶν*

D. *ἡμῖν αὐταῖς*

A. *ἡμᾶς αὐτάς*

S. (of thyself)

G. *σεαυτῆς* or *σαντῆς*

D. *σεαυτῇ* or *σαντῇ*

A. *σεαυτήν* or *σαντήν*

P. (of yourselves)

G. *ὑμῶν αὐτῶν*

D. *ὑμῖν αὐταῖς*

A. *ὑμᾶς αὐτάς*

S. (of herself)

G. *ἐαυτῆς* or *αὐτῆς*

D. *ἐαυτῇ* or *αὐτῇ*

A. *ἐαυτήν* or *αὐτήν*

P. (of themselves)

G. *ἐαυτῶν* or *αὐτῶν*

D. *ἐαυταῖς* or *αὐταῖς*

A. *ἐαυτάς* or *αὐτάς*

The contracted forms of *ἐαυτοῦ* must not be confounded with the corresponding forms of *αὐτός*.

NOTE 1. The *third person plural* also is often formed by means of the personal pronoun and *αὐτός*. E. g. *σφῶν αὐτῶν*, for *ἐαυτῶν*.

NOTE 2. The *neuter* *ἑαυτό* or *αὐτό*, from *ἐαυτοῦ*, sometimes occurs.

NOTE 3. The *dual* *αὐτοῖν* of the reflexive pronoun *ἐαυτοῦ* is sometimes used.

NOTE 4. In Homer these pronouns are often written separately. E. g. *ἐμεῖ αὐτῆς*, for *ἐμαυτῆς*.

NOTE 5. The Ionians use *εων* for *αν*. E. g. *ἐμεωντοῦ* for *ἐμαντοῦ*. (§ 3. N. 3.)

POSSESSIVE PRONOUN

§ 67. The possessive pronouns are derived from the personal pronouns. In signification they are equivalent to the genitive of the personal pronoun.

ἐμός, ἡ, ὄν,	my,	from ἐμοῦ
ῥῶϊτερος, α, ον,	of us two,	“ ῥῶϊ
ἡμέτερος, α, ον,	our,	“ ἡμεῖς
σός, σή, σόν,	thy,	“ σοῦ
σφῶϊτερος, α, ον,	of you two,	“ σφῶϊ
ὑμέτερος, α, ον,	your,	“ ὑμεῖς
ὅς, ἡ, ὄν,	his, her, its,	“ οὔ
σφέτερος, α, ον,	their,	“ σφεῖς

NOTE 1. DIALECTS. *First Person Plur.* Doric *ἄμός* (long α), Epic *ἄμός* (long α), for *ἡμέτερος*. In the Attic poets *ἄμός* is equivalent to the singular *ἐμός*.

Second Person Sing. Ionic and Doric *τεός* for *σός*, *Plur.* Doric and Epic *ὑμός* (long υ), for *ὑμέτερος*.

Third Person Sing. Ionic and Doric *έός* for *ὅς*, *Plur.* Epic and Doric *σφός* for *σφέτερος*.

NOTE 2. The dual *ῥῶϊτερος* and *σφῶϊτερος* are used only by the poets.

INTERROGATIVE PRONOUN.

§ 68. The interrogative pronoun *τις*, *who? which? what?* is declined in the following manner:

S. M. F.	N.	D. M. F. N.	P. M. F.	N.
N. τις	τί	N. τίνε	N. τίνες	τίνα
G. τίνος, τοῦ	τίνος, τοῦ	G. τίνων	G. τίνων	τίνων
D. τίνι, τῷ	τίνι, τῷ	D. τίνων	D. τίσιν(ν)	τίσιν(ν)
A. τίνα	τί	A. τίνε	A. τίνας	τίνα

The forms *τοῦ*, *τῷ*, must not be confounded with the articles *τοῦ*, *τῷ*.

NOTE. DIALECTS. *Sing. G.* Epic *τέο*, Ionic and Doric *τεῦ*, for *τοῦ*, D. Ionic *τέῳ* for *τῷ*, *Plur.* Ionic, G. *τέων*, D. *τέοις*, *τέοισι*.

INDEFINITE PRONOUN.

§ **69.** 1. The indefinite pronoun τις (grave accent), *any, certain, some*, is declined as follows:

S. M. F.	N.	D. M. F. N.	P. M. F.	N.
N. τις	τι	N. τινέ	N. τινές	τινά
G. τινός, τοῦ	τινός, τοῦ	G. τινού	G. τινῶν	τινῶν
D. τινί, τῷ	τινί, τῷ	D. τινού	D. τισί(ν)	τισί(ν)
A. τινά	τι	A. τινέ	A. τινάς	τινά, ἄσσα

NOTE 1. DIALECTS. *Sing.* G. Epic τέο, Ionic and Doric τεῦ, for τοῦ, D. Ionic τέῳ for τῷ, *Plur.* G. Ionic τέων, all enclitic.

2. The indefinite pronoun δεῖνα, *such-a-one*, is declined as follows:

S. All genders.	P. All genders.
N. δεῖνα	N. δεῖνες
G. δεῖνος	G. δεῖνων
D. δεῖνι	D. —
A. δεῖνα	A. —

NOTE 2. Aristophanes (Thesm. 622) has τοῦ δῖνα, for τοῦ δῖνος.

DEMONSTRATIVE PRONOUN.

§ **70.** The demonstrative pronouns are ὅδε, οὗτος, and ἐκεῖνος.

Ὅδε is simply the article with the inseparable particle δέ. Thus, ὅδε, ἡδε, τόδε, G. τοῦδε, τῆσδε.

Οὗτος is declined as follows:

S. M. (this)	F. (this)	N. (this)
N. οὗτος	αὕτη	τοῦτο
G. τούτου	ταύτης	τούτου
D. τούτῳ	ταύτῃ	τούτῳ
A. τοῦτον	ταύτην	τοῦτο
D. (these two)	(these two)	(these two)
N. A. τούτω	ταύτα	τούτω
G. D. τούτοις	ταύταις	τούτοις
P. (these)	(these)	(these)
N. οὗτοι	αὗται	ταῦτα
G. τούτων	τούτων	τούτων
D. τούτοις	ταύταις	τούτοις
A. τούτους	ταύτας	ταῦτα

Ἐκεῖνος, *he, that*, is declined like *οὗτος*. Thus, *ἐκεῖνος*, η, ο, G. *ἐκείνου*, ης, ου.

NOTE 1. DIALECTS. D. *Plur.* Epic *τοῖσδεσσι*, *τοῖσδεσι*, for *τοῖσδε*, from *ὅδε*.

The Ionians insert an *ε* before the endings of *τούτου*, *ταύτης*, *τούτω*, *τούτων*, *τούτους*. E. g. *τουτέου* for *τούτου*.

For *ἐκεῖνος*, the Ionic dialect has *κεῖνος*, the Doric, *τῆνος*, and the Æolic, *κῆνος*.

NOTE 2. The letter *ι* (long) is often appended to the demonstrative pronouns for the sake of emphasis. E. g. *οὔτοις*, *αὐτῇι*, *this here*; *ἐκεῖνοις*, *that there*.

The short vowel is dropped before *ι*. E. g. *ὀδί*, *ῆδί*, *τοδί*. *τουτί*, *ταυτί*, for *ὀδέι*, *ῆδέι*, *τοδέι*, *τουτοί*, *ταυταί*.

RELATIVE PRONOUN.

§ 71. 1. The relative pronoun *ὅς*, *who, which, that*, is declined as follows:

S. M. F. N.	D. M. F. N.	P. M. F. N.
N. ὅς ἡ ὅ	N. ὃ ἃ ὦ	N. οἷ αἷ ἄ
G. οὗ ῆς οὗ	G. οῖν αῖν οῖν	G. ὧν ὧν ὧν
D. ᾧ ῇ ᾧ	D. οῖν αῖν οῖν	D. οῖς αῖς οῖς
A. ὦν ῆν ὦ	A. ὦ ἄ ὦ	A. οὖς ἄς ἄ

2. The relative *ὅστις*, *whoever, who*, is compounded of *ὅς* and the indefinite pronoun *τις*, which are separately declined. Thus,

S. M.	F.	N.
N. ὅστις	ῆτις	ὅ τι
G. οὗτινος, οἷτου	ῆστινος	οὗτινος, οἷτου
D. ᾧτινι, ᾧτω	ῇτινι	ᾧτινι, ᾧτω
A. ὧτινα	ῆτινα	ὅ τι

P.

N. οἷτινες	αῖτινες	ἄτινα, ἄτια
G. ὧτινων, ὧτων	ᾧτινων	ᾧτινων, ὧτων
D. οἷσιν(ν), ὧτοισι(ν)	αἷσιν(ν)	οἷσιν(ν), ὧτοισι(ν)
A. οὗσιν	αῖσιν	ἄτινα, ἄτια

The neuter *ὅ τι* is often written *ὅ,τι*, to prevent its being confounded with the conjunction *ὅτι*, *that*.

NOTE 1. DIALECTS. *Sing.* Epic, N. *ὅτις* for *ὅστις*, G. *ὅτις*, *ὅτις*, *ὅτις*, for *ὅτου*, D. *ὅτις* for *ὅτις*, A. *ὅτις*, neut. *ὅτις*, for *ὅτις*, *ὅτις*, respectively, *Plur.* Ionic, G. *ὅτις* for *ὅτις*, D. *ὅτις*, fem. *ὅτις*.

The accusative singular *ὅτις* stands also for the neuter plural *ὅτις*.

NOTE 2. The particle *περ* is often appended to *ὅς*. E. g. *ὅςπερ*, *ἥπερ*, *ὅπερ*, G. *οὐπερ*, *ἥπερ*, written also separately *ὅςπερ*, *ἥπερ*, *ὅπερ*.

NOTE 3. The particle *οὖν* is often appended to the compound relatives *ὅστις* and *ὅςπερ*. E. g. *ὅστιςοὖν*, *ὅςπεροὖν*, *whichever*, written also separately, *ὅστις οὖν*, *ὅςπερ οὖν*.

RECIPROCAL PRONOUN

§ 72. The reciprocal pronoun is *ἄλλήλων*, of one another. The nominative case and the singular number are of course wanting:

D.	M.	F.	N.
G.	<i>ἄλλήλων</i>	<i>ἄλλήλων</i>	<i>ἄλλήλων</i>
D.	<i>ἄλλήλων</i>	<i>ἄλλήλων</i>	<i>ἄλλήλων</i>
A.	<i>ἄλλήλων</i>	<i>ἄλλήλων</i>	<i>ἄλλήλων</i>
P.			
G.	<i>ἄλλήλων</i>	<i>ἄλλήλων</i>	<i>ἄλλήλων</i>
D.	<i>ἄλλήλων</i>	<i>ἄλλήλων</i>	<i>ἄλλήλων</i>
A.	<i>ἄλλήλων</i>	<i>ἄλλήλων</i>	<i>ἄλλήλων</i>

PRONOMINAL ADJECTIVES.

§ 73. 1. From the obsolete *ΠΟΣ*, *what?* *ὅπος*, *who*, and *ΤΟΣ*, *this*, and from the relative pronoun *ὅς*, *who*, come the following corresponding pronominal adjectives:

Interrogative.	Indefinite.	Demonstrative.	Relative.
<i>πόσος</i> , <i>how much?</i>	<i>ποσός</i> , <i>of a</i>	<i>τόσος</i> or <i>τοσόσδε</i>	<i>ὅσος</i> or
<i>how many?</i>	<i>certain</i>	or <i>τοσοῦτος</i> , <i>so</i>	<i>ὅπόσος</i> , <i>as</i>
	<i>quantity</i>	<i>much</i>	<i>much as</i>

ποιός, of what quality?	ποιός, of a certain quality	τοῖος or τοιόσδε or τοιοῦτος, such	οἷος or ὁποῖος, as
πότερος, which of the two?	wanting	wanting	ὁπότερος, whichever of the two
πόστος, of what number?	wanting	wanting	ὁπόστος, of what num- ber soever
ποσσεῖος, in how many days?	wanting	wanting	ὁποσσεῖος, in what- ever num- ber of days
πηλίκος, how old? how large?	πηλίκος, of a certain age, of a certain size	τηλίκος or τηλι- κόσδε or τηλι- κοῦτος, so old, so large	ἡλίκος or ὀπηλίκος, as old as, as large as
ποδαπός, of what country?	wanting	wanting	ὁποδαπός, of what country soever
wanting	wanting	τύννος or τυννοῦ- τος, so little	wanting

NOTE 1. Τοσοῦτος, τοιοῦτος, and τηλικούτος coincide with οὔτος in respect to the diphthongs ου and αυ. E. g. τοσοῦτος, τοσαύτη.

In the neuter they have both ο and ον. E. g. τοσοῦτο or τοσοῦτον.

NOTE 2. The demonstrative forms often take ι (§ 70. N. 2). E. g. τοσουτοσί, as much as you see here.

Here also the short vowel is dropped before the letter ι. E. g. τοσοσδι for τοσοσδεῖ.

NOTE 3. The particle οὖν is often appended to the relative forms (§ 71. N. 3). E. g. ὅσοσοῦν, how much soever.

2. The following adjectives also belong here :

ἀλλοδαπός (ἄλλος), ἡ, ὄν, foreign. ἄμφω, both, G. D. ἀμφοῖν, used only in the dual.
 ἄλλος, η, ο, other. (§ 33. N. 1.)
 ἀμφοτέρως (ἄμφω), α, ον both. ἕκαστος, η, ον, each, every.

ἐκάτερος, α, ον, *each of two.*

ἕτερος, α, ον, *other, another.*

ἡμεδαπός (ἡμεῖς), ἡ, όν, *our*
countryman.

ἴδιος, α, ον, *proper, peculiar,*
his own.

παντοδαπός (πάς), ἡ, όν, *of all*
kinds.

ὑμεδαπός (ὑμεῖς), ἡ, όν, *your*
countryman.

VERB

§ 74. 1. The Greek verb has three VOICES; the active voice, the passive voice, and the middle voice.

2. There are five MOODS; the indicative, the subjunctive, the optative, the imperative, and the infinitive.

3. There are six TENSES, the present, the imperfect, the perfect, the pluperfect, the future, and the aorist.

The primary or leading tenses are the present, the perfect, and the future.

The secondary or historical tenses are the imperfect, the pluperfect, and the aorist.

4. The indicative is the only mood in which the imperfect and pluperfect are found. The subjunctive and imperative want also the future.

5. There are three PERSONS; the first person, the second person, and the third person.

Synopti- ACTIVE

	INDICATIVE.	SUBJUNCTIVE.
Present.	τύπτω	τύπτω
Imperfect.	ἔτυπτον	_____
Perfect 1.	τέτυφα	τετύφω
Perfect 2.	τέτυπα	τετύπω
Pluperfect 1.	ἔτετύφειν	_____
Pluperfect 2.	ἔτετύπειν	_____
Future 1.	τύψω	_____
Future 2.	τυπέω	_____
Aorist 1.	ἔτυπα	τύψω
Aorist 2.	ἔτυπον	τύπω

PASSIVE

Present.	τύπτομαι	τύπτωμαι
Imperfect.	ἔτυπτόμην	_____
Perfect.	τέτυμμαι	τετυμμένος ὦ
Pluperfect.	ἔτετύμμην	_____
Future 1.	τυφθήσομαι	_____
Future 2.	τυπήσομαι	_____
Future 3.	τετύψομαι	_____
Aorist 1.	ἐτύφθην	τυφθῶ
Aorist 2.	ἐτύπην	τυπῶ

MIDDLE

Present.	τύπτομαι	τύπτωμαι
Imperfect.	ἔτυπτόμην	_____
Perfect.	τέτυμμαι	τετυμμένος ὦ
Pluperfect.	ἔτετύμμην	_____
Future 1.	τύψομαι	_____
Future 2.	τυπέομαι	_____
Aorist 1.	ἐτυψάμην	τύψωμαι
Aorist 2.	ἐτυπόμην	τύπωμαι

cal Table.

VOICE.

OPTATIVE. IMPERATIVE. INFINITIVE. PARTICIPLE.

τύπτοιμι	τύπτε	τύπτειν	τύπτων
τετύφοιμι	τέτυφε	τετυφέναι	τετυφώς
τετύποιμι	τέτυπε	τετυπέναι	τετυπώς
τύψοιμι	—	τύψειν	τύψων
τυπέοιμι	—	τυπέειν	τυπέων
τύψαιμι	τύψον	τύψαι	τύψας
τύποιμι	τύπε	τυπεῖν	τυπών

VOICE.

τυπτοίμην	τύπτου	τύπτεσθαι	τυπτόμενος
— [ην]	—	—	—
τετυμμένος εἶ-	τέτυπο	τετύφθαι	τετυμμένος
—	—	—	— [νος]
τυφθησοίμην	—	τυφθήσεσθαι	τυφθησόμε-
τυπησοίμην	—	τυπήσεσθαι	τυπησόμενος
τετυψοίμην	—	τετύψεσθαι	τετυψόμενος
τυφθείην	τύφθητι	τυφθῆναι	τυφθείς
τυπείην	τύπηθι	τυπῆναι	τυπεῖς

VOICE.

τυπτοίμην	τύπτου	τύπτεσθαι	τυπτόμενος
— [ην]	—	—	—
τετυμμένος εἶ-	τέτυπο	τετύφθαι	τετυμμένος
—	—	—	—
τυψοίμην	—	τύψεσθαι	τυψόμενος
τυπεοίμην	—	τυπέεσθαι	τυπεόμενος
τυψαίμην	τύψαι	τύψασθαι	τυψάμενος
τυποίμην	τυποῦ	τυπέεσθαι	τυπόμενος

ACTIVE VOICE.

INDICATIVE MOOD.

Present. *I strike, I am striking.*

<i>S.</i>	τύπτω	<i>D.</i>	τύπτομεν	<i>P.</i>	τύπτομεν
	τύπτεις		τύπτετον		τύπτετε
	τύπτει		τύπτειτον		τύπτουσι(ν)

Imperfect. *I struck, I was striking.*

<i>S.</i>	ἔτυπτον	<i>D.</i>	ἐτύπτομεν	<i>P.</i>	ἐτύπτομεν
	ἔτυπτες		ἐτύπτετον		ἐτύπτετε
	ἔτυπτε(ν)		ἐτυπτέτην		ἔτυπον

Perfect 1. *I have struck.*

<i>S.</i>	τέτυφα	<i>D.</i>	τετύφαμεν	<i>P.</i>	τετύφαμεν
	τέτυφας		τετύφατον		τετύφατε
	τέτυφε(ν)		τετύφαιτον		τετύφασι(ν)

Perfect 2. *Synonymous with Perfect 1.*

τέτυπα, inflected like Perfect 1.

Pluperfect 1. *I had struck.*

<i>S.</i>	ἔτετύφειν	<i>D.</i>	ἐτετύφειμεν	<i>P.</i>	ἐτετύφειμεν
	ἔτετύφεις		ἐτετύφειτον		ἐτετύφειτε
	ἔτετύφει		ἐτετυφείτην		ἐτετύφεισαν or -εσαν

Pluperfect 2. *Synonymous with Pluperfect 1.*

ἐτετύπειν, inflected like Pluperfect 1.

Future 1. *I shall or will strike.*

<i>S.</i>	τύψω	<i>D.</i>	τύψομεν	<i>P.</i>	τύψομεν
	τύψεις		τύψετον		τύψετε
	τύψει		τύψετον		τύψουσι(ν)

Future 2. *Synonymous with Future 1.*

τυπέω contracted τυπῶ, inflected like φιλέω (§ 116).

Aorist 1. *I struck.*

<i>S.</i>	ἔτυπα	<i>D.</i>	ἐτύψαμεν	<i>P.</i>	ἐτύψαμεν
	ἔτυπας		ἐτύψατον		ἐτύπατε
	ἔτυπε(ν)		ἐτυπάτην		ἔτυπαν

Aorist 2. *Synonymous with Aorist 1.*

ἔτυπον, inflected like the Imperfect.

SUBJUNCTIVE MOOD.

Present. *I strike, I may or can strike.*

S.	τύπτω	D.	τύπτωμεν	P.	τύπτωμεν
	τύπτῃς		τύπτητον		τύπτητε
	τύπτη		τύπτητον		τύπτωσι(ν)

Perfect 1. *I have, or may have, struck.*

τετύφω, inflected like the Present.

Perfect 2. Synonymous with Perfect 1.

τετύπω, inflected like the Present.

Aorist 1. *I strike, I may or can strike.*

S.	τύψω	D.	τύψωμεν	P.	τύψωμεν
	τύψῃς		τύψητον		τύψητε
	τύψη		τύψητον		τύψωσι(ν)

Aorist 2. Synonymous with Aorist 1.

τύπω, inflected like Aorist 1.

OPTATIVE MOOD.

Present. *I might, could, would, or should strike.*

S.	τύπτοιμι	D.	τύπτοιμεν	P.	τύπτοιμεν
	τύπτοίς		τύπτοιτον		τύπτοιτε
	τύπτοι		τυπτοίτην		τύπτοιεν

Perfect 1. *I might, could, would, or should have struck.*

τετύφοιμι, inflected like the Present.

Perfect 2. Synonymous with Perfect 1.

τετύποιμι, inflected like the Present.

Future 1. *I would or should strike.*

τύψοιμι, inflected like the Present.

Future 2. Synonymous with Future 1.

τυπέοιμι contracted τυποῖμι, like φιλέοιμι (§ 116).

Aorist 1. *I might, could, would, or should strike.*

S.	τύψαιμι	D.	τύψαιμεν	P.	τύψαιμεν
	τύψαις		τύψαιτον		τύψαιτε
	τύψαι		τυψαίτην		τύψαιεν

Aorist 2. Synonymous with Aorist 1.

τύποιμι, inflected like the Present.

IMPERATIVE MOOD.

Present. *Strike thou, be thou striking.*

S. _____	D. _____	P. _____
τύπτε	τύπτετον	τύπτετε
τυπτέτω	τυπτέτων	τυπτέτωσαν οἱ -πτόντων

Perfect 1. *Have struck.*

τέτυψε, inflected like the Present.

Perfect 2. *Synonymous with Perfect 1.*

τέτυπε, inflected like the Present.

Aorist 1. *Strike thou.*

S. _____	D. _____	P. _____
τύψον	τύψατον	τύψατε
τυψάτω	τυψάτων	τυψάτωσαν οἱ -άτων

Aorist 2. *Synonymous with Aorist 1.*

τύπε, inflected like the Present.

INFINITIVE MOOD.

Present. *τύπτειν, to strike, to be striking.*Perfect 1. *τετυφέναι, to have struck.*Perfect 2. *τετυπέναι, synonymous with Perfect 1*Future 1. *τύψειν, to be about to strike.*Future 2. *τυπέειν contracted τυπεῖν, synonymous with Future 1.*Aorist 1. *τύψαι, to strike.*Aorist 2. *τυπεῖν, synonymous with Aorist 1.*

PARTICIPLE.

Present. *τύπων, οὔσα, ὄν, striking. (§ 53. 7.)*Perfect 1. *τετυφώς, ὦν, ὅς, having struck. (§ 53. 9.)*Perfect 2. *τετυπώς, ὦν, ὅς, synonymous with Perfect 1. (ibid.)*Future 1. *τύπων, οὔσα, ὄν, about to strike. (§ 53. 7.)*Future 2. *τυπέων, ἔουσα, ἔον, contracted τυπῶν, οὔσα, οὔν. (ibid.)*Aorist 1. *τύψας, ασα, ἄν, striking, having struck. (§ 53. 1.)*Aorist 2. *τυπῶν, οὔσα, ὄν, synonymous with Aorist 1. (§ 53. 7.)*

PASSIVE VOICE.

INDICATIVE MOOD.

Present. *I am struck.*

<i>S.</i>	τύπτομαι	<i>D.</i>	τυπτόμεθον	<i>P.</i>	τυπτόμεθα
	τύπησθαι		τύπτεσθον		τύπτεσθε
	τύπτεται		τύπτεσθον		τύπτονται

Imperfect. *I was struck.*

<i>S.</i>	ἐτυπτόμην	<i>D.</i>	ἐτυπτόμεθον	<i>P.</i>	ἐτυπτόμεθα
	ἐτύπτου		ἐτύπτεσθον		ἐτύπτεσθε
	ἐτύπτετο		ἐτυπτέσθην		ἐτύπτοντο

Perfect. *I have been struck.*

<i>S.</i>	τέτυμμαι	<i>D.</i>	τετύμμεθον	<i>P.</i>	τετύμμεθα
	τέτυψαι		τέτυφθον		τέτυφθε
	τέτυπται		τέτυφθον		τετυμμένοι εἰσι

Pluperfect. *I had been struck.*

<i>S.</i>	ἐτετύμμην	<i>D.</i>	ἐτετύμμεθον	<i>P.</i>	ἐτετύμμεθα
	ἐτέτυψο		ἐτέτυφθον		ἐτέτυφθε
	ἐτέτυπτο		ἐτετύφθην		τετυμμένοι ἦσαν

Future 1. *I shall or will be struck.*

<i>S.</i>	τυφθήσομαι	<i>D.</i>	τυφθησόμεθον	<i>P.</i>	τυφθησόμεθα
	τυφθήσῃσθαι		τυφθήσεσθον		τυφθήσεσθε
	τυφθήσεται		τυφθήσεσθον		τυφθήσονται

Future 2. *Synonymous with Future 1.*

τυπήσομαι, inflected like Future 1.

Future 3. *I shall remain struck.*

τετύπομαι, inflected like Future 1.

Aorist 1. *I was struck.*

<i>S.</i>	ἐτύφθην	<i>D.</i>	ἐτύφθημεν	<i>P.</i>	ἐτύφθημεν
	ἐτύφθης		ἐτύφθητον		ἐτύφθητε
	ἐτύφθη		ἐτυφθήτην		ἐτύφθησαν

Aorist 2. *Synonymous with Aorist 1.*

ἐτύπην, inflected like Aorist 1.

SUBJUNCTIVE MOOD.

Present. *I am struck, I may or can be struck.*

S. τύπτωμαι	D. τυπτόμεθον	P. τυπτόμεθα
τύπτῃ	τύπτησθον	τύπτησθε
τύπτηται	τύπτησθον	τύπτωνται

Perfect. *I have been struck, I may have been struck.*

S. τετυμμένος (η, ον)	ῶ, ῆς, ῆ
D. τετυμμένω (α, ω)	ῶμεν, ῆτον, ῆτον
P. τετυμμένοι (αι, α)	ῶμεν, ῆτε, ῶσι(ν)

Aorist 1. *I am struck, I may or can be struck.*

S. τυφθῶ	D. τυφθῶμεν	P. τυφθῶμεν
τυφθῆς	τυφθῆτον	τυφθῆτε
τυφθῇ	τυφθῆτον	τυφθῶσι(ν)

Aorist 2. *Synonymous with Aorist 1.*
τυπῶ, inflected like Aorist 1.

OPTATIVE MOOD.

Present. *I might, could, would, or should be struck.*

S. τυπτοίμην	D. τυπτοίμεθον	P. τυπτοίμεθα
τύπτοιο	τύπτοισθον	τύπτοισθε
τύπτοιτο	τυπτοίσθην	τύπτοιτω

Perfect. *I might, &c. have been struck.*

S. τετυμμένος (η, ον)	εῖην, εῖς, εῖη
D. τετυμμένω (α, ω)	εῖμεν, εῖητον, εῖτην
P. τετυμμένοι (αι, α)	εῖμεν, εῖτε, εῖσαν

Future 1. *I should, or would be struck.*
τυφθησοίμην, inflected like the Present.

Future 2. *Synonymous with Future 1.*
τυπησοίμην, inflected like the Present.

Future 3. *I should or would remain struck.*
τετυποίμην, inflected like the Present.

Aorist 1. *I might, could, would, or should be struck.*

S. τυφθείην	D. τυφθείμεν	P. τυφθείμεν or -εῖμεν
τυφθείης	τυφθείητον	τυφθείητε or -εῖτε
τυφθείη	τυφθείήτην	τυφθείησαν or -εῖεν

Aorist 2. *Synonymous with Aorist 1.*
τυπείην, inflected like Aorist 1.

IMPERATIVE MOOD.

Present. *Be thou struck.*

S. _____	D. _____	P. _____
τύπτου	τύπτεσθον	τύπτεσθε
τυπτέσθω	τυπτέσθων	τυπτέσθωσαν or -σθων

Perfect. *Be thou struck.*

S. _____	D. _____	P. _____
τέτυπο	τέτυφθον	τέτυφθε
τετύφθω	τετύφθων	τετύφθωσαν or -φθων

Aorist 1. *Be thou struck.*

S. _____	D. _____	P. _____
τύφθητι	τύφθητον	τύφθητε
τυφθήτω	τυφθήτων	τυφθήτωσαν or -φθέντων

Aorist 2. Synonymous with Aorist 1

τύπηθι, inflected like Aorist 1.

INFINITIVE MOOD.

Present. *τύπτεσθαι, to be struck.*Perfect. *τετύφθαι, to have been struck.*Future 1. *τυφθήσεσθαι, to be about to be struck.*Future 2. *τυπήσεσθαι, synonymous with Future 1.*Future 3. *τετύψεσθαι, to remain struck.*Aorist 1. *τυφθῆναι, to be struck.*Aorist 2. *τυπῆναι, synonymous with Aorist 1*

PARTICIPLE.

Present. *τυπτόμενος, η, ον, being struck.*Perfect. *τετυμμένος, η, ον, struck, having been struck.*Future 1. *τυφθησόμενος, η, ον, about to be struck.*Future 2. *τυπησόμενος, η, ον, synonymous with Future 1.*Future 3. *τετυψόμενος, about to remain struck.*Aorist 1. *τυφθείς, εἶσα, ἐν, being struck. (§ 53. 3.)*Aorist 2. *τυπείς, εἶσα, ἐν, synonymous with Aorist 1. (ibid.)*All participles in *ος* are inflected like *σοφός* (§ 49. 1).

MIDDLE VOICE.

INDICATIVE MOOD.

Present. *I strike myself.*

τυπτομαι, like the Present Passive.

Imperfect. *I was striking myself.*

ἐτυπτόμην, like the Imperfect Passive.

Perfect. *I have struck myself.*

τέτυμμαι, like the Perfect Passive.

Pluperfect. *I had struck myself.*

ἐτετύμην, like the Pluperfect Passive.

Future 1. *I shall strike myself.*

τύψομαι, inflected like the present.

Future 2. Synonymous with Future 1.

τυπέομαι contr. τυπούμαι, inflected like φιλέομαι (§ 116).

Aorist 1. *I struck myself.*

<i>S.</i>	ἐτυπάμην	<i>D.</i>	ἐτυπάμεθον	<i>P.</i>	ἐτυπάμεθα
	ἐτύψω		ἐτύψασθον		ἐτύψασθε
	ἐτύφατο		ἐτυπάσθην		ἐτύφαντο

Aorist 2. Synonymous with Aorist 1.

ἐτυπόμην, inflected like the Imperfect.

SUBJUNCTIVE MOOD.

Present. *I strike, I may or can strike myself.*

τύπτωμαι, the same as in the Passive.

Perfect. *I have, or may have, struck myself.*

τετυμμένος (η, ον) ὦ, as in the Passive.

Aorist 1. *I strike, or may or can strike, myself.*

<i>S.</i>	τύπωμαι	<i>D.</i>	τυψώμεθον	<i>P.</i>	τυψώμεθα
	τύψῃ		τύψησθον		τύψησθε
	τύψηται		τύψησθον		τύψωνται

Aorist 2. Synonymous with Aorist 1.

τύπωμαι, inflected like Aorist 1.

OPTATIVE MOOD.

Present. *I might, &c. strike myself.*

τυπτοίμην, the same as in the Passive.

Perfect. *I might, &c. have struck myself.*
 τετυμμένος (η, ον) εἶην, as in the Passive.

Future 1. *I should or would strike myself.*
 τυποίμην, inflected like the Present.

Future 2. Synonymous with Future 1.
 τυποίμην contr. τυποίμην inflected like φιλεοίμην (§ 116).

Aorist 1. *I might, &c. strike myself.*

S. τυπαίμην	D. τυπαίμεθον	P. τυπαίμεθα
τύπαιο	τύπαισθον	τύπαισθε
τύπαιτο	τύπαισθην	τύπαιντο

Aorist 2. Synonymous with Aorist 1.
 τυποίμην, inflected like the Present.

IMPERATIVE MOOD.

Present. *Strike thyself*
 τύπτου, as in the Passive.

Perfect. *Strike thyself.*
 τέτυπο, as in the Passive.

Aorist 1. *Strike thyself.*

S. ———	D. ———	P. ———
τύπαι	τύπασθον	τύπασθε
τύπασθω	τύπασθων	τύπασθωσαν οι -σθων

Aorist 2. Synonymous with Aorist 1.
 τυποῦ, inflected like the Present.

INFINITIVE MOOD.

Present. *τύπασθαι, to strike one's self.*

Perfect. *τετύφθαι, to have struck one's self.*

Future 1. *τύπασθαι, to be about to strike one's self.*

Future 2. *τυπέσθαι contracted τυπεῖσθαι, synonymous with Future 1.*

Aorist 1. *τύπασθαι, to strike one's self.*

Aorist 2. *τυπέσθαι, synonymous with Aorist 1.*

PARTICIPLE.

Present. *τυπτόμενος, η, ον, striking himself.*

Perfect. *τετυμμένος, η, ον, having struck himself.*

Future 1. *τυπόμενος, η, ον, about to strike himself.*

Future 2. *τυπεόμενος contracted τυπούμενος, η, ον, synonymous with Future 1.*

Aorist 1. *τυπάμενος, η, ον, striking or having struck himself.*

Aorist 2. *τυπόμενος, η, ον, synonymous with Aorist 1.*

AUGMENT.

§ 75. 1. The perfect and third future of all the moods and of the participle, and the imperfect, aorist, and pluperfect of the indicative, receive an increase at the beginning, called *augment*.

2. There are two kinds of augment; the *syllabic augment*, and the *temporal augment*.

The syllabic augment is formed by prefixing a syllable or two syllables to the verb.

The temporal augment is formed by lengthening the first syllable of the verb.

SYLLABIC AUGMENT.

§ 76. 1. When the verb begins with a consonant followed by a vowel or a liquid, the augment of the PERFECT is formed by prefixing to the verb that consonant together with an ε. E. g.

τύπτω	perf. τέτυφα,	τέτυμμαι
γράφω	“ γέγραφα,	γέγραμμαι.

So θύω, τέθυκα· φύω, πέφυκα· χαίνω, κέχηνα· χράω, κέχρημαι. (§ 14. 3.)

This kind of syllabic augment is called *reduplication*.

2. When the verb begins with a double consonant (ζ, ξ, ψ), or with two consonants the second of which is *not* a liquid, the augment of the PERFECT is formed by prefixing an ε. E. g.

ζητέω	perf. ἐζήτηκα,	ἐζήτημαι
σκάπτω	“ ἔσκαφα,	ἔσκαμμαι.

NOTE 1. Some verbs beginning with a liquid take *ει* instead of the reduplication. See the Anomalous λαγχάνω, λαμβάνω, λίγω collect, ΜΕΙΠΩ, ΠΕΩ say.

NOTE 2. Verbs beginning with βλ, γλ, μν, are variable in the augment of the perfect. E. g. γλύφω, ἔγλυφα or γέγλυφα· μνημονεύω, ἐμνημόνευκα· μμνήσκω, μέμνημαι.

Those beginning with *γν* always prefix an *ε*. E. g. *γνωρίζω*, *εγνώρικα*.

NOTE 3. In a few instances, verbs beginning with *πτ* take the reduplication. See the Anomalous *πίπτω*, *πήσσω*.

The verb *κτάομαι*, *possess*, has perf. pass. *ἔκτημαι* and *κίκτημαι*.

NOTE 4. The Epic language, in a few instances, prefixes the initial consonant together with an *υ*. E. g. *δίω*, *δίδια* for *διδια*.

§ 77. 1. The augment of the PLUPERFECT is formed by prefixing an *ε* to the reduplication of the perfect. (§ 76. 1.) E. g.

τύπτω, *τέτυφα* pluperf. *ετέτύφειν*.

2. But when the perfect begins with *ε*, the pluperfect takes no additional augment. (§ 76. 2.) E. g.

σκάπτω, *ἔσκαφα* pluperf. *ἐσκάφειν*.

NOTE 1. The additional augment *ε* of the pluperfect is often omitted. E. g. *τελευτάω*, *έτετελευτήκειν* or *τετελευτήκειν*.

NOTE 2. The verb *ἵστημι* often lengthens the syllabic augment *ε* into *υ* in the pluperfect active. See in the catalogue of Anomalous Verbs.

§ 78. When the verb begins with a consonant, the augment of the IMPERFECT and AORIST is formed by prefixing an *ε*. E. g.

τύπτω imperf. *ἔτυπτον* aor. *ἔτυψα*.

NOTE 1. These four verbs, *βούλομαι*, *δύναμαι*, *λαύω*, and *μέλλω*, often take the temporal augment in addition to the syllabic. See in the catalogue of Anomalous Verbs.

NOTE 2. In the Epic dialect the *second aorist active* and *middle* often takes the *reduplication* through all the moods and participle. E. g. *κάμνω*, *κέκαμον*, *λαμβάνω*, *λελαβόμεν*.

In some instances an *ε* is prefixed to this reduplication, but only in the indicative. E. g. *φράζω*, *πέφραδον* or *ἐπέφραδον*.

NOTE 3. The syllabic augment of the *imperfect* and of the *aorist* is often omitted by the epic poets. E. g. *φέρω*, *φέρον* for *ἔφερον*, *τρέπω*, *τραπόμην* for *ἐτραπόμην*.

§ 79. When the verb begins with *ρ*, the augment is formed by prefixing an *ε*, and doubling the *ρ* (§ 13). E. g.

ῥάπτω, imperf. *ῥῥάπτον*, perf. *ῥῥάφα*, pluperf. *ῥῥάφειν*, aor. *ῥῥάψα*.

NOTE 1. In a few instances, Homer does not double the *ε* after the syllabic augment. E. g. *ρίζω*, *ῥιζα* for *ῥρίζα*.

NOTE 2. The verb *ῥυσίω*, in Homer, has perf. pass. part. *ῥεστωμένα* for *ῥῥεστωμένα*.

NOTE 3. The verbs *ΔΕΙΩ*, *ΜΕΙΡΩ*, and *σεύω*, in some of the past tenses, double the initial consonant after *ε*. See in the catalogue of Anomalous Verbs.

TEMPORAL AUGMENT.

§ 80. 1. When the verb begins with a *short* vowel, the augment of all the past tenses is formed by lengthening that vowel. *Α* and *ε* become *η*, and *ο* becomes *ω*. E. g.

ἀκολουθίω, imperf. *ἡκολουθεῖν*, perf. *ἡκολούθηκα*, pluperf. *ἡκολουθήκειν*, aor. *ἡκολούθησα*.

ἐλέω, *ἡλέεον*, *ἡλέηκα*, *ἡλέηκειν*, *ἡλέησα*.

ὄρθω, *ὠρθοόμην*, *ὥρθωμαι*, *ὠρθώμην*, *ὥρθωσα*.

So *ἵκετεύω*, *ἱκέτευσον*, *ἱκέτευσα*· *ὑγιάνω*, *υγίαίνον*, *υγίανα*.

2. If the vowel is already *long*, no change takes place; except that *ᾱ* (long) is commonly changed into *η*. E. g. *ἡμέροω*, *ἡμέροον*· *ὠδίνω*, *ὠδινον*· *αἵσσω*, *ἡῖσα*.

3. When the verb begins with a *diphthong*, the augment is formed by changing the first vowel of that diphthong in the manner above specified (§ 80. 1, 2). E. g. *αἰτέω*, *ἡῖτεον*· *ἄδω*, *ἡῖδον*· *αὐλέω*, *ἡῦλεον*· *εὐχομαι*, *ἡνύχόμην*· *οἰκέω*, *ῥῖκεον*.

For the *iota subscript*, see above (§ 3).

NOTE 1. Some verbs lengthen *ε* not into *η* but into *ει*. Such are *ἰάω*, *ἰθίζω*, *ἰλίσσω*, *ἦλκω*, *ἰλκύω*, *ἦρπω*, *ἰρπύζω*, *ἰργάζομαι*, *ἰστιάω*. See also the Anomalous *ΕΛΩ*, *ἦπω*, *ἦχω*, *ΕΩ*, *ἦμι*.

NOTE 2. Some verbs beginning with a vowel take the *syllabic* augment. See the Anomalous *ἄγνομαι*, *ἀνδάνω*, *εἶπω*, *εἶλλα*, *ΕΙΠΩ*, *ἔλπω*, *ἔννυμι*, *ΕΡΓΩ*, *οὐρίω*, *ὠδίω*, *ὠνόμααι*.

NOTE 3. A few verbs beginning with a vowel take both the *syllabic* and *temporal* augment at the same time. See the Anomalous *ἀνδάνω*, *ἔθω*, *ἦμι*, *οἶνω*, *οἶάω*. See also the *pluperfect* of the anomalous *εἶπω*, *ἔλπω*, and *ΕΡΓΩ*.

REMARK 1. The perfect of the Anomalous *ἔθω* lengthens the syllabic augment *ε* into *υ*. (Compare §§ 77. N. 2: 78. N. 1.)

REMARK 2. The verb *ἰορτάζω*, (originally *ὀρτάζω*) changes *ιο* into *ιω* in the augmented tenses. E. g. imperf. *ιώρταζον*.

NOTE 4. The temporal augment is often *omitted* in the Attic dialect. E. g. ἀηδίζομαι, ἀηδίζομην· εὐρίσκω, εὐρίσκον· οἰνώω, οἰνοον.

Verbs beginning with the diphthong *ou* are never augmented. E. g. οὐτάζω, οὐτάζον, never ωῦταζον.

Those beginning with *ei* are seldom augmented.

NOTE 5. The Epic and the Ionic dialect may *omit* the temporal augment in all verbs. E. g. ἀγορεύω, ἀγόρευον· ἔξομαι, ἐξόμην· ὁμιλέω, ὁμίλειον.

§ 81. 1. Some verbs beginning with *α*, *ε*, *ο*, followed by a single consonant, form the augment of the PERFECT by prefixing the first two letters to the temporal augment. E. g.

ἀγείρω	perf.	ἤγερα, ἀγ-ήγερα
ἐμέω	"	ἤμεκα, ἐμ-ήμεκα
ὀρύσσω	"	ὠρύχα, ὀρ-ώρυχα.

This kind of augment is called *Attic reduplication*.

Verbs which take the Attic reduplication : ἀλείφω, ἀλέω, ἐλέγχω, ἐλίσσω, ἐμείω, ἐρείδω, ὀρέγω, ὀρύσσω. See also the Anomalous ἀγείρω, ἄγω, αἰδέω, ANEΘΩ, ἀραρίσκω, ἀχέω, ἐγείρω, ἐλαύνω, EAETΘΩ, ENETKΩ, ENEΘΩ, ἐνείκω, ἐρείπω, ἔχω, ἡμύνω, ὄζω, ὄλλυμι, ὀμνυμι, OΠΩ, ὄρνυμι.

2. The PLUPERFECT in this case takes no additional augment. E. g. ἀγείρω, ἀγήγερα, ἀγηγέρειν.

Except ἀκούω, ἀκήκοα, ἡκηκόειν· ἐλαύνω, ἐλήλαμαι, ἤληλάμην. See also the Anomalous EAETΘΩ.

NOTE. The epic poets sometimes omit the augment of the second syllable. See the Anomalous ἀκαχμένος, ἀλάομαι, ἀραρίσκω, ἀχέω.

AUGMENT OF COMPOUND VERBS.

§ 82. 1. Verbs compounded with a preposition receive the augment after that preposition. E. g.

προσ-γράφω, imperf. προσ-έγραφον, perf. προσ-γέγραφα, plu-perf. προσ-εγεγράφη, aor. προσ-έγραψα.
προσ-άπτω, προσ-ῆπτον, προσ-ῆφα, προσ-ῆφειν, προσ-ῆψα.

So ἐμ-πίπτω (§ 12. 1), ἐν-έπιπτον· ἐγ-κρίνω (§ 12. 2), ἐνέ-κρινον, ἐγ-κέρικα· συλ-λύω (§ 12. 3), συν-έλυον, συλ-λέλυκα· συ-ζυμώω (§ 12. 4), συν-εζύμοον· ἐκ-λύω (§ 15. 3), ἐξ-έλυον.

REMARK. Prepositions ending in a vowel lose that vowel before the syllabic augment *ι*. (§ 135. 3.) E. g. ἀποκόπτω, ἀπικόπτον.

Except περί and πρό. E. g. περικόπτω, περίκοπτον · προλίγω, προίλιγον. (ibid.)

NOTE 1. Some verbs compounded with a preposition take the augment *before* that preposition. Such are ἀμφισβητίω, ἀντιβολίω, ἱμπολάω, ἐναντιόμαι. See also the Anomalous ἀμφίννυμι, ἀμπίχω, ἀναλίσκω, ἀνοίγω, ἀφήμι, καθίζομαι, καθίζω.

NOTE 2. Some take the augment either *before* or *after* the preposition. E. g. προθυμίομαι, ἐπροθυμιόμην or προεθυμιόμην. See also the Anomalous καθεύδω.

NOTE 3. A few verbs take the augment *before* and *after* the preposition at the same time. Such are ἀνορθώω, διαιτάω, διακονίω, ἐνοχλίω, παροινίω. See also the Anomalous ἀναλίσκω, ἀνέχω, κάθημαι.

2. In verbs compounded with other words the augment stands first. (§ 135.) E. g.

ἄσεβέω, ἡσέβειον, ἡσέβηκα, derived from ἄσεβής (ἀ-, σέβω).

NOTE 4. From ἵπποτροφίω, derived from ἵπποτρόφος (ἵππος, τρέφω), Lycurgus forms perf. ἵπποτετρέφηκα for ἵπποτρέφηκα.

3. Verbs compounded with the particles ἐν and δυσ-, if they begin with α, ε, ο, take the augment after these particles. In all other cases the augment precedes these particles, or, in compounds with ἐν, it may be omitted (§ 80. N. 4). E. g.

εὐαρεσιέω, εὐηρέστεον, εὐηρέστηκα
 δυσαρεσιέω, δυσηρέστεον, δυσηρέστηκα
 εὐδοκίμέω, ἡῦδοκίμεον, ἡῦδοκίμηκα
 δυστυχέω, ἐδυστύχεον, δεδυστύχηκα.

VERBAL ROOTS AND TERMINATIONS.

§ 83. 1. The *root* of a verb consists of those letters which are found in every part of that verb. It is obtained by dropping ω of the present active (§§ 94: 96). E. g. the root of λέγω is λεγ.

2. The *root* of a tense consists of those letters which are found in every part of that tense. E. g. τυψ is the root of the first future active of τύπτω.

INDICATIVE MOOD.

§ 84. 1. The following table exhibits the terminations of the *primary tenses* of the indicative.

	Active.			Passive and Middle.		
Person.	1st.	2d.	3d.	1st.	2d.	3d.
Singular.	μι	ς	σι	μαι	σαι, αι	ται
Dual.	μεν	τον	τον	μεθον	σθον	σθον
Plural.	μεν	τε	νσι	μεθα	σθε	νται

2. The following are the terminations of the *secondary tenses* of the indicative.

	Active.			Passive and Middle.		
Person.	1st.	2d.	3d.	1st.	2d.	3d.
Singular.	ν	ς	—	μην	σο, ο	το
Dual.	μεν	τον	την	μεθον	σθον	σθην
Plural.	μεν	τε	σαν, ν	μεθα	σθε	ντο

NOTE 1. The terminations *μι* and *σι* are found in the indicative of *verbs in μι* (§ 177). In the greatest number of verbs they are dropped. E. g. *τύπτω*, *τύπτει*, *τίτυφα*, *τίτυφε*, for *τύπτομι*, *τύπτισι*, *τιτύφαμι*, *τιτύφισι*.

NOTE 2. The *first aorist active* has no termination in the first person singular.

NOTE 3. The *third person singular* of the *secondary tenses* of the active has no termination.

NOTE 4. The termination *σαν* is found in the *pluperfect*. Also in the *imperfect* and *second aorist* of *verbs in μι* (§ 117). Also in the *aorist passive* (§ 92). In all other cases it drops *σα*.

The Alexandrian dialect frequently uses this termination in the *imperfect* and *second aorist*. E. g. *σχάζω*, *ἔσχάζοσαν* for *ἔσχάζον*. *ΕΛΕΤΘΩ*, *ἤλθοσαν* for *ἤλθον*.

NOTE 5. The terminations *σαι*, *σο*, are found in the *perfect* and *pluperfect passive* (§ 91). Also in *verbs in μι* (§ 117). In all other cases they drop *σ*.

The Alexandrian dialect sometimes uses *σαι* in the *present passive* of verbs in *ω*. E. g. *ὀδυνάω*, 2d pers. sing. *ὀδυνάσαι* contracted *ὀδυνᾷσαι*.

NOTE 6. DIALECTS. The following table exhibits the dialectic peculiarities of the indicative mood.

Active. Sing. 2d pers. Old *σθα*, *σι*, for *ς*. The Attic dialect uses *σθα* in some instances.

The old termination *σι* is found only in the old *ἔσσι* for *εἰς* from *εἰμι*, *am*.

3d pers. Doric *ι* for *σι*, as *δίδωμι*, *δίδωσι* for *δίδωσι*.

Plur. 1st pers. Doric μέσ for μέν, as ἐρίζω, ἐρίζομεσ for ἐρίζομεν.

3d pers. Doric νῖ for νσι, as μοχθίζω, μοχθίζοντι for μοχθίζουσι (that is μοχθίζονσι).

Passive. Sing. 1st pers. Doric μᾶν for μην, as ἐτυπτόμᾶν for ἐτυπτόμην.

Dual. 1st pers. Doric and poetic μεσθον for μεθον, as τυπτόμεσθον for τυπτόμεθον.

Plur. 1st pers. Doric and poetic μεσθᾶ for μεθα, as τυπτόμεσθα for τυπτόμεθα.

3d pers. Ionic and Epic ᾶται, ᾶτο, for νται, ντο. These terminations are found in the *perfect* and *pluperfect* passive. Also in the *present* and *imperfect* of verbs in μι (§ 117).

The termination ατο is found also in the *imperfect* of verbs in ω (§ 85. N. 6).

§ 85. 1. The vowel, which stands between the termination and the root (§§ 83: 84), is called the *connecting vowel*. It is an ο in the first person of all the numbers, and in the third person plural; in all the rest it is an ε. Except that,

(1) The connecting vowel of the *perfect active*, and *first aorist active* and *middle*, is an ᾶ. But in the third person singular of the perfect and of the first aorist active it is an ε.

(2) The connecting vowel of the *pluperfect active* is an ει. In the third person plural it is an ει or ε.

(3) The *present* and *future active* lengthen ο into ω, in the first person singular, and ε into ει, in the second and third person singular.

2. The following table exhibits the terminations and the connecting vowels united.

<i>Pres. & Fut. Active.</i>				<i>Pres. & Fut. Pass. & Mid.</i>			
<i>P.</i>	1st.	2d.	3d.	1st.	2d.	3d.	
<i>S.</i>	ω	ει-ς	ει	ο-μαι	ε-αι, η, ει	ε-ται	
<i>D.</i>	ο-μεν	ε-τον	ε-τον	ο-μεθον	ε-σθον	ε-σθον	
<i>P.</i>	ο-μεν	ε-τε	ουσι (§ 12.5)	ο-μεθα	ε-σθε	ο-νται	
<i>Imperf. & 2d A. Act.</i>				<i>Impf. Pass. & Mid. & 2 A. Mid.</i>			
<i>P.</i>	1st.	2d.	3d.	1st.	2d.	3d.	
<i>S.</i>	ο-ν	ε-ς	ε	ο-μην	ε-ο, ου	ε-το	
<i>D.</i>	ο-μεν	ε-τον	ε-την	ο-μεθον	ε-σθον	ε-σθην	
<i>P.</i>	ο-μεν	ε-τε	ο-ν	ο-μεθα	ε-σθε	ο-ντο	

<i>First Aorist Active.</i>				<i>First Aorist Middle.</i>			
P.	1st.	2d.	3d.	1st.	2d.	3d.	
S.	α	α-ς	ε	α-μην	α-ο, ω	α-το	
D.	α-μεν	α-τον	α-την	α-μεθον	α-σθον	α-σθην	
P.	α-μεν	α-τε	α-ν	α-μεθα	α-σθε	α-ντο	

Perfect Active.

P.	1st.	2d.	3d.
S.	α	α-ς	ε
D.	α-μεν	α-τον	α-τον
P.	α-μεν	α-τε	ἄσι (§ 12. 5)

Pluperfect Active.

P.	1st.	2d.	3d.
S.	ει-ν	ει-ς	ει
D.	ει-μεν	ει-τον	ει-την
P.	ει-μεν	ει-τε	ει-σαν, ε-σαν

REMARK 1. For the terminations of the *first* and *third* person singular of the active, see above (§ 84. N. 1, 2, 3).

REMARK 2. The endings *σαι, ες, ας*, of the second person singular of the passive and middle, are contracted into *η* or *ει, ου, ω*, respectively. In Attic authors, *ει* is more common than *η*.

NOTE 1. In some instances the *third* person plural of the perfect active takes *ἄν* for *ἄσι*. E. g. *γινώσκω, ἔγνωκαν*.

NOTE 2. In the Alexandrian dialect the *second aorist active* and *middle* often takes the connecting vowel *α* of the first aorist. E. g. *ΕΙΔΩ, εἶδα* for *εἶδον*. *φεύγω, ἔφυγαν* for *ἔφυγον*. *εὐρίσκω, εὐράμην* for *εὐρόμην*.

On the other hand, the *first aorist active* and *middle*, in some instances, takes the connecting vowels (*ο, ε*) of the second aorist. See the Anomalous *βαίνω, δύνω, ἰκνέομαι*.

NOTE 3. The Doric dialect uses the short connecting vowel *ε* in the *second* person singular of the *present active*. E. g. *ἀμέλγω, ἀμέλγεις* for *ἀμέλγεις*.

NOTE 4. The Epic and the Ionic dialect have, in the singular of the *pluperfect active*, *εα, εας, εε*, for *ειν, εις, ει*. E. g. *χαίνω, ἐκεχήμεα, ἐκεχήμεας, ἐκεχήμεε*.

The Attics contract these endings into *η, ης, η*.

In some instances the ending *εε* of the third person singular takes *ν* movable before a vowel. See the Anomalous *ΕΙΔΩ*.

NOTE 5. In the *imperfect* and *aorist active*, the Epic and the Doric dialect often use the endings *σκον, σκες, σκε*, plur.

σκομεν, σκετε, σκον. In the *imperfect passive* and *aorist middle* they often use the endings σκομην, σκεο, σκετο, plur. σκομεθα, σκεσθε, σκοντο.

In the *imperfect* and *second aorist* of *mute* and *liquid verbs*, an ε stands between these endings and the root. E. g.

τύπτεισκον, τυπτεσκόμην for ἔτυπτον, ἐτυπτόμην
τύπεσκον, τυπεσκόμην “ ἔτυπον, ἐτυπόμην.

In the *imperfect* of *pure verbs* these endings are very seldom preceded by ε.

In the *first aorist active* and *middle* an α stands between these endings and the root. E. g.

τύψασκον, τυψασκόμην for ἔτυψα, ἐτυψάμην.

In some instances the *imperfect* also prefixes an α to these endings. E. g. κρύπτω, κρύπτασκον for ἔκρυπτον.

NOTE 6. The *Ionic dialect* uses the termination ατο in the *imperfect passive*; in which case the connecting vowel becomes ε. E. g. γράφω, ἐγραφέατο for ἐγράφοντο. In *pure verbs* the connecting vowel is omitted before ατο. E. g. μηχανέομαι, ἐμηχανέατο.

SUBJUNCTIVE MOOD.

§ 86. 1. The *subjunctive mood* uses the terminations of the *primary tenses* of the *indicative* (§ 84. 1).

2. Its connecting vowels are ω and η. But the second and third person singular active have η.

3. The following table exhibits the terminations and the connecting vowels united.

P.	Active.			Passive and Middle.		
	1st.	2d.	3d.	1st.	2d.	3d.
S.	ω	η-ς	η	ω-μαι	η-αι, η	η-ται
D.	ω-μεν	η-τον	η-τον	ω-μεθον	η-σθον	η-σθον
P.	ω-μεν	η-τε	ωσι (§ 12. 5)	ω-μεθα	η-σθε	ω-νται

REMARK. The ending ηαι in the second person singular of the passive and middle is contracted into η.

NOTE 1. The *perfect* of the *subjunctive active* is sometimes formed by means of the perfect active participle and ειμί. E. g. τιτυφῶς (τιτα, ὅς) ᾧ, ᾗς, ᾗ, for τιτύφω, ᾗς, ᾗ.

NOTE 2. The Epic language often uses $\omega\mu\iota$, $\etaσθα$, $\etaσι$, for ω , $\etaς$, η . (§ 84. N. 6.) E. g. $\tauύχ\omega\mu\iota$, $\tauύχ\etaσθα$, $\tauύχ\etaσι$, for $\tauύχ\omega$, $\etaς$, η .

NOTE 3. Sometimes the Epic language uses the connecting vowels (α , ϵ) of the indicative. E. g. $\epsilonρύκ\omega$, $\phiθί\omega$, subj. $\epsilonρύξομεν$, $\phiθίεται$, for $\epsilonρύξωμεν$, $\phiθίηται$.

OPTATIVE MOOD.

§ 87. 1. The optative mood uses the terminations of the *secondary tenses* of the indicative (§ 84. 2).

But the first person singular of the optative active takes $\mu\iota$ (§ 84. 1); and the third person plural ends in $\epsilonν$.

2. For its connecting vowel it has $\alpha\iota$. But in the *first aorist active* and *middle* it has $\alpha\iota$.

3. The following table exhibits the terminations and the connecting vowels united.

<i>Active.</i>			<i>Passive and Middle.</i>		
P. 1st.	2d.	3d.	1st.	2d.	3d.
S. $\alpha\iota-\mu\iota$	$\alpha\iota-\varsigma$	$\alpha\iota$	$\alpha\iota-\mu\eta\nu$	$\alpha\iota-\theta$	$\alpha\iota-\tau\theta$
D. $\alpha\iota-\mu\epsilon\nu$	$\alpha\iota-\tau\omicron\nu$	$\alpha\iota-\tau\eta\nu$	$\alpha\iota-\mu\epsilon\theta\omicron\nu$	$\alpha\iota-\sigma\theta\omicron\nu$	$\alpha\iota-\sigma\theta\eta\nu$
P. $\alpha\iota-\mu\epsilon\nu$	$\alpha\iota-\tau\epsilon$	$\alpha\iota-\epsilon\nu$	$\alpha\iota-\mu\epsilon\theta\alpha$	$\alpha\iota-\sigma\theta\epsilon$	$\alpha\iota-\nu\tau\theta$

<i>First Aorist Active.</i>			<i>First Aorist Middle.</i>		
P. 1st.	2d.	3d.	1st.	2d.	3d.
S. $\alpha\iota-\mu\iota$	$\alpha\iota-\varsigma$	$\alpha\iota$	$\alpha\iota-\mu\eta\nu$	$\alpha\iota-\theta$	$\alpha\iota-\tau\theta$
D. $\alpha\iota-\mu\epsilon\nu$	$\alpha\iota-\tau\omicron\nu$	$\alpha\iota-\tau\eta\nu$	$\alpha\iota-\mu\epsilon\theta\omicron\nu$	$\alpha\iota-\sigma\theta\omicron\nu$	$\alpha\iota-\sigma\theta\eta\nu$
P. $\alpha\iota-\mu\epsilon\nu$	$\alpha\iota-\tau\epsilon$	$\alpha\iota-\epsilon\nu$	$\alpha\iota-\mu\epsilon\theta\alpha$	$\alpha\iota-\sigma\theta\epsilon$	$\alpha\iota-\nu\tau\theta$

NOTE 1. The *perfect* of the *optative active* is sometimes formed by means of the perfect active participle and $\epsilon\iota\mu\iota$. E. g. $\tau\epsilon\tau\upsilon\phi\omega\varsigma$ ($\tau\iota\alpha$, $\delta\epsilon$) $\epsilon\iota\eta\nu$, $\epsilon\iota\etaς$, $\epsilon\iota\eta$, for $\tau\epsilon\tau\upsilon\phi\omicron\mu\iota$, $\alpha\iotaς$, $\alpha\iota$.

NOTE 2. In many instances, particularly in *contract verbs*, the *optative active* takes the endings $\alpha\iota\eta\nu$, $\alpha\iota\etaς$, $\alpha\iota\eta$, dual $\alpha\iota\eta\tau\omicron\nu$, $\alpha\iota\eta\tau\eta\nu$, plural $\alpha\iota\eta\mu\epsilon\nu$, $\alpha\iota\eta\tau\epsilon$, $\alpha\iota\eta\sigma\alpha\nu$. E. g. $\phi\epsilon\upsilon\gamma\omega$, $\phi\epsilon\phi\epsilon\nu\gamma\alpha\iota\eta\nu$ for $\phi\epsilon\phi\epsilon\upsilon\gamma\omicron\mu\iota$.

NOTE 3. The *first aorist active* in the *optative* has also the endings $\epsilon\iota\alpha$, $\epsilon\iota\alphaς$, $\epsilon\iota\epsilon$, dual $\epsilon\iota\alpha\tau\omicron\nu$, $\epsilon\iota\alpha\tau\eta\nu$, plural $\epsilon\iota\alpha\mu\epsilon\nu$, $\epsilon\iota\alpha\tau\epsilon$, $\epsilon\iota\alpha\nu$. E. g. $\tau\upsilon\pi\tau\omega$, $\tau\upsilon\psi\epsilon\iota\alpha$ for $\tau\upsilon\psi\alpha\iota\mu\iota$. The *second* and *third* person

singular, and the *third person plural*, of this form, are more common than the corresponding persons of the regular form.

These endings are said to belong to the Æolic dialect.

NOTE 4. In the Epic language the *third person plural* of the *optative passive* and *middle* often takes the termination *ατο* (§ 84. N. 6). E. g. ἀράομαι, ἀρησαίατο for ἀρήσαιντο.

NOTE 5. In some instances the *second person singular* of the *optative active* takes the termination *σθα* (§ 84. N. 6). E. g. κλαίω, κλαίοισθα for κλαίοις.

NOTE 6. The Alexandrian dialect uses, in the *third person plural*, *οισαν*, *αισαν*, for *οιεν*, *αιεν*, (§ 84. N. 4.) E. g. τύπτω, τύποισαν, τύπαισαν, for τύποιεν, τύπαιεν.

IMPERATIVE MOOD.

§ 88. 1. The following are the terminations of the imperative mood.

<i>Active.</i>		<i>Passive and Middle.</i>	
<i>P.</i> 2d.	3d.	2d.	3d.
<i>S.</i> θῖ	τω	σο, ο	σθω
<i>D.</i> τον	των	σθον	σθων
<i>P.</i> τε	τωσαν, ντων	σθε	σθωσαν, σθων

NOTE 1. The terminations *θι*, *σο*, are used when the connecting vowel is dropped (§§ 91. N. 6, 7: 117). But when the connecting vowel is used, *θι* is dropped, and *σο* becomes *ο*.

2. The connecting vowel of the imperative is an *ε*.

But in the *first aorist active* and *middle* it is an *α*. In the second person singular, however, the first aorist active ends in *ον*, and the first aorist middle in *αι*.

The termination *ντων* is preceded by *ο*. But in the first aorist active it is preceded by *α*.

3. The following table exhibits the terminations and the connecting vowels united.

<i>Active.</i>		<i>Passive.</i>	
<i>P.</i> 2d.	3d.	2d.	3d.
<i>S.</i> ε	ε-τω	ε-ο, ου	ε-σθω
<i>D.</i> ε-τον	ε-των	ε-σθον	ε-σθων
<i>P.</i> ε-τε	ε-τωσαν, ο-ντων	ε-σθε	ε-σθωσαν, ε-σθων

<i>First Aorist Active.</i>			<i>First Aorist Middle.</i>		
<i>P.</i> 2d.	3d.		2d.	3d.	
<i>S.</i> ον	α-τω		αι	α-σθω	
<i>D.</i> α-τον	α-των		α-σθον	α-σθων	
<i>P.</i> α-τε	α-τωσαν, α-ντων		α-σθε	α-σθωσον, α-σθων	

NOTE 2. The ending *so* of the second person singular of the passive and middle is contracted into *ov*.

NOTE 3. In some instances, the *first aorist* takes the connecting vowel *ε* of the second aorist. See the Anomalous ἄγω, ΔΕΧΩ, ΟΙΩ *bring*.

INFINITIVE MOOD.

§ 89. 1. The terminations of the infinitive mood are the following.

<i>Active.</i>		<i>Passive and Middle.</i>	
Present, Future, 2 Aor.	ν	All tenses, except Aorist Pas-	
Perfect	ναι	sive (§ 92),	σθαι

2. For the connecting vowel, the *present*, *future*, and *second aorist*, *active*, have an *ε*. In the *first aorist middle* the connecting vowel is an *α*. In all the other tenses it is an *ε*.

But the *first aorist active infinitive* ends in *αι*.

3. The following table exhibits the terminations and the connecting vowels united.

<i>Active.</i>		<i>Passive and Middle.</i>	
Pres., Fut., 2 Aor.	ει-ν	Pres., Fut., 2 A. Mid.	ε-σθαι
Perf.	ε-ναι	1 Aor. Mid.	α-σθαι

For the *perfect* and *aorist passive, infinitive*, see below (§§ 91: 92).

NOTE 1. The termination of the infinitive *active* in the Epic language is *μεναι* or *μεν*, which is always preceded by the connecting vowel *ε*. E. g. *πίνω*, *πινέμεναι* or *πινέμεν* for *πίνειν*.

NOTE 2. In the infinitive *active*, the Doric has *εν* or *ην* for *ειν*. E. g. *βόσκω*, *βόσκειν* for *βόσκειν*; *χαίρω*, *χαίρην* for *χαίρειν*.

NOTE 3. The Ionians change *ειν* of the *second aorist active* into *έειν*. E. g. *βάλλω*, *βαλέειν* for *βαλεῖν*.

PARTICIPLE.

§ 90. 1. The root of the *present*, *future*, and *second aorist*, *active*, participle, is formed by annexing *οντ* to the root of the tense (§ 83. 2). E. g.

Present. *τύπτων, τύπτ-οντ-ος*, (§ 36. 3, R. 1)

Future 1. *τύψων, τύψ-οντ-ος*, (ibid.)

Future 2. *τυπέων, τυπέ-οντ-ος*, (ibid.)

Aorist 2. *τυπών, τυπ-όντ-ος*, (ibid.)

The *first aorist active* annexes *αντ* to the root of the tense. E. g. *τύψας, τύψ-αντ-ος*, (§ 36. 2.)

The *perfect active* annexes *οι*. E. g. *τετυφώς, τετυφ-ότ-ος*, (§ 36. 2.)

NOTE. The Æolic dialect uses *αις, αισα*, in the *first aorist active participle*, for *ας, ασα*. E. g. *δισκῶ, δισκήσας* for *δισκήσαις*.

2. The participle in the *passive* and *middle* ends in *όμενος*. But in the *first aorist middle* it ends in *άμενος*. E. g. *τύπτω, τυπτόμενος, τυψάμενος*, (§ 49. 1.)

For the *perfect* and *aorist passive participle*, see below (§§ 91: 92).

PERFECT AND PLUPERFECT PASSIVE AND MIDDLE.

§ 91. 1. The perfect and pluperfect passive and middle have *no* connecting vowel (§ 85. 1). E. g. *πάνω*,

Perfect.

INDIC. *S. πέπαν-μαι, πέπαν-σαι, πέπαν-ται, D. πεπαύ-μεθον, πέπαν-σθον, πέπαν-σθον, P. πεπαύ-μεθα, πέπαν-σθε, πέπαν-νται.*

SUBJ. and OPT., see below (§ 91. 3, 4, 5).

IMPERAT. *S. πέπαν-σο, πεπαύ-σθω, D. πέπαν-σθον, πεπαύ-σθων, P. πέπαν-σθε, πεπαύ-σθωσαν.*

INFIN. *πεπαυ̃-σθαι.*

PART. *πεπαν-μένος, η, ον.*

Pluperfect.

S. έπεπαύ-μην, έπέπαν-σο, έπέπαν-το, D. έπεπαύ-μεθον, έπέπαν-σθον, έπεπαύ-σθην, P. έπεπαύ-μεθα, έπέπαν-σθε, έπέπαν-ντο.

2. In *mute* and *liquid verbs*, the *third person plural* of the *perfect* and *pluperfect* passive is formed by means of the perfect passive participle and εἰσί, ἦσαν, from εἰμί. E. g. τύπτω,

Perf. 3d plur. τετυμμένοι (αι, α) εἰσί, for τέτυπ-νται.

Plup. 3d plur. τετυμμένοι (αι, α) ἦσαν, for ἐτέτυπ-ντο.

NOTE 1. The Epic language in a few instances drops σ of the termination σαι. E. g. βάλλω, perf. pas. βέβλημαι, βέβληαι for βέβλησαι.

NOTE 2. The Epic and Ionic dialects form the *third person plural* of the perfect and pluperfect passive by annexing αται, ατο, to the root of the verb. (§ 84. N. 6.) E. g. φθείρω,

Perf. 3d plur. ἐφθάραται for ἐφθαρμένοι εἰσί

Plup. 3d plur. ἐφθάρατο for ἐφθαρμένοι ἦσαν.

(1) *H* is commonly changed into ε before αται, ατο. E. g. οἰκέω, οἰκέαται, οἰκέατο, for ὤκηνται, ὤκηντο.

(2) The consonants π, β, κ, γ, are generally changed into their corresponding rough ones (φ, χ), before αται, ατο. E. g. λέγω, λελέχεται, λελέχατο.

(3) *Z* becomes δ before αται, ατο. E. g. ἀγωνίζω, ἀγωνίδαται, ἠγωνίδατο.

3. The perfect passive SUBJUNCTIVE and OPTATIVE is formed by means of the perfect passive participle and εἰμί. E. g.

Perf. Subj. τετυμμένος (η, ον) ᾧ, ᾗς, ᾗ, ᾗτον, ᾧμεν, ᾗτε, ᾧσι.

Perf. Opt. τετυμμένος (η, ον) εἶην, εἶης, εἶη, εἶητον, εἶήτην, εἶημεν, εἶητε, εἶησαν.

4. The perfect passive SUBJUNCTIVE of verbs in αω, εω, and οω, is, in a few instances, formed by prefixing the augment of the perfect to the contracted present subjunctive (§ 116). In this instance αε are contracted into η. E. g. κτάομαι,

Perf. Subj. κεχτῶμαι, ᾗ, ᾗται, ᾧμεθον, ᾗσθον, ᾧμεθα, ᾗσθε, ᾧνται.

5. The perfect passive OPTATIVE of verbs in αω, εω, and οω, is, in a few instances, formed by dropping μαι of the perfect passive indicative, and successively annexing the regular terminations of the optative passive (§ 87. 1) preceded by ι. E. g. κτάομαι, κέκτημαι,

Perf. Opt. κεκτήμην, ᾗο, ᾗτο, ᾗμεθον, ᾗσθον, ᾗσθην, ᾗμεθα, ᾗσθε, ᾗντο.

NOTE 3. These two verbs, *πτάσμαι* and *μιμνήσκω*, form the perfect middle optative also by prefixing the reduplication to the contracted present middle optative. Thus, *κικτῶμην*, *ῶο*, *ῶτο*, &c., *μιμνῶμην*, *ῶο*, *ῶτο*, &c.

Μιμνήσκω often changes *ω* into *οι*, in the perfect middle optative. Thus, *μιμνῶμην*, *οι*, *οιτο*, &c.

In the Ionic and the Epic dialect these verbs change *ω* into *εω*, in the perfect middle optative. E. g. *κικτιῶμην*, *μιμνιῶμην*, for *κικτῶμην*, *μιμνῶμην*.

NOTE 4. *Λύω* is perhaps the only verb in *ωω*, which forms the perfect passive optative after the analogy of verbs in *αω*, *εω*, *οω*, (§ 91. 5.) Thus, *λύω*, *λίλυμαι*, *λελύμην*, *ῶο*, *ῶτο*, &c., or, more analogically, *λελυίμην*, *ῶτο*, *ῶτο*, &c.

NOTE 5. In the perfect passive subjunctive and optative of verbs in *αω*, *εω*, *οω*, *ωω*, § 91. 4, 5, N. 4, some grammarians place the ACCENT on the antepenult, if the last syllable permits it (§ 20). E. g. they write *κεκτῆμην*, *κικτῆο*.

NOTE 6. In some instances the SECOND PERFECT ACTIVE drops the connecting vowel in the *dual* and *plural* of the *indicative*, and throughout the *imperative*. In this case, the SECOND PLUPERFECT follows the analogy of the second perfect. See *ἀνώγω*, *ΔΕΙΩ*, *ἰγίρω*, *ΕΙΔΩ*, *εἶπω*, *ΕΛΕΥΘΩ*, *κράζω*, *πάσχω*, *πίθω*, in the catalogue of Anomalous Verbs.

NOTE 7. The SECOND PERFECT ACTIVE of a few *pure verbs* in *αω*, *εω*, is syncopated (§ 91. N. 6.) in the *dual* and *plural* of the *indicative*, throughout the *imperative*, and in the *infinitive*. In the *subjunctive* and *optative* it follows the analogy of verbs in *μι* (§ 117). In the *participle* it is contracted. E. g. from *ΒΑΩ*,

Perfect 2.

INDIC. *S.* *βέβαια*, *βέβαιας*, *βεβαιε*, *D.* *βέβαμεν*, *βέβατον*, *βέβατον*, *P.* *βεβῆμεν*, *βεβῆτε*, *βεβῆσι(ν)*.

SUBJ. *S.* *βεβῶ*, *βεβῆς*, *βεβῆ*, *D.* *βεβῶμεν*, *βεβῆτον*, *βεβῆτον*, *P.* *βεβῶμεν*, *βεβῆτε*, *βεβῶσι(ν)*.

OPT. *S.* *βεβαιῆν*, *βεβαιῆς*, *βεβαιῆ*, *D.* *βεβαιῆμεν*, *βεβαιῆτον*, *βεβαιῆτην*, *P.* *βεβαιῆμεν*, *βεβαιῆτε*, *βεβαιῆσαν*.

IMPER. *S.* *βέβαθι* (§ 88. N. 1), *βεβάτω*, *D.* *βέβατον*, *βεβάτων*, *P.* *βέβατε*, *βεβάτωσαν*.

INFIN. *βεβάναι*.

PART. *βεβαίως*, *βεβαῖωσα* (sometimes *βεβαιῶσα*), *βεβαίος*, *G.* *βεβαίος*, contracted *βεβῶς*, *βεβῶσα*, *βεβῶς*, *G.* *βεβῶτος*.

Pluperfect 2.

S. *ἐβεβάνην*, *ἐβεβάνεις*, *ἐβεβάνει*, *D.* *ἐβέβαμεν*, *ἐβέβατον*, *ἐβεβάνην*, *P.* *ἐβέβαμεν*, *ἐβέβατε*, *ἐβέβασαν*.

NOTE 8. The *singular* of the second perfect and second pluperfect of verbs in *αω*, *εω*, is not used in the *indicative*.

NOTE 9. The *feminine participle* of verbs in *ω* generally ends in *σα*, in the second perfect. Its uncontracted form is not used.

NOTE 10. The ACCENT of the *third person plural* of the indicative (§ 91. N. 7) is placed on the penult, contrary to the general rule (§ 93. 1).

AORIST PASSIVE.

§ 92. 1. The root of the *first aorist passive* is formed by annexing *θε* or *θη* to the root of the verb. (§ 83. 2.)

The root of the *second aorist passive* is formed by annexing *ε* or *η*. (*ibid.*)

2. The aorist passive uses the terminations of the active voice, and, in its inflection, follows the analogy of the second aorist active (ἐθην) of τίθημι (§ 117); except that all the regular terminations of the *indicative*, *imperative*, and *infinitive* are preceded by *η*. E. g. τύπτω,

Aorist 1.

INDIC. *S.* ἐτύφθην, *ης, η*, *D.* ημεν, ητον, ήτην, *P.* ἐτύφθημεν, *ητε, ησαν*.

SUBJ. *S.* τυφθείω, *έης, έη*, *D.* έωμεν, *έητον, έητον*, *P.* έωμεν, *έητε, έωσι*, contracted τυφθῶ, *ῆς, ῆ*, *ῶμεν, ῆτον, ῆτον*, *ῶμεν, ῆτε, ῶσι*.

OPT. *S.* τυφθείην, *είης, είη*, *D.* είημεν, *είητον, είήτην*, *P.* είημεν, *είητε, είησαν*.

The syncopated endings *ῆμεν, ῆτε, ῆεν*, (see the paradigm,) are more common than the regular ones.

IMPERAT. *S.* τύφθητι (§ 14. N. 4), *ήτω*, *D.* ητον, *ήτων*, *P.* *ητε, ήτωσαν* or *έντων*.

INFIN. τυφθήναι.

PART. τυφθείς, *είσα, έν*, *G.* έντος.

Aorist 2.

ἐτύπην, throughout like Aorist 1.

NOTE 1. The Epic language often changes *ησαν* of the third person plural of the *indicative* into *εν*. E. g. κοσμέω, κόσμηθεν for ἐκοσμήθησαν. (§ 117. N. 17.)

NOTE 2. The Epic language often changes *ε* in the uncontracted *subjunctive* into *υ*. E. g. τυφθείω for τυφθείε. (§ 117. N. 17.)

NOTE 3. The Epic language often takes *μιναι* or *μεν* for *ναι*, in the *infinitive*. E. g. τυφθήμεναι or τυφθήμεν for τυφθῆναι. (§ 89. N. 1.)

NOTE 4. The Epic language, in some instances, drops the connecting vowels in the SECOND AORIST MIDDLE. See the Anomalous ἄλλομαι, ἀραρίσκω, γίγνομαι, δέχομαι, ἔλω, λίγω, λείπω, μίγνυμι, ὀρνυμι, πίεθω.

ACCENT OF VERBS.

§ 93. 1. In *polysyllabic* forms the accent is placed on the *antepenult*, if the last syllable permits it (§ 20); if not, it is placed on the *penult*. E. g.

τύπτομεν, τέτυφᾰ • ἐτετύμμην, ἐτύφθην.

Compound verbs are not excepted. E. g. ἀνάγω, ἀγαγε.

2. In *dissyllabic* forms the accent is placed on the *penult*. E. g.

τύπτω, τύπτεις.

3. The *perfect active infinitive*, the *first aorist active infinitive*, the *perfect passive infinitive* and *participle*, and the *second aorist middle infinitive*, take the accent on the *penult*. E. g.

τετυφέναι, φιλήσαι, τετύφθαι, τετυμμένος, τυπέσθαι.

Also the *Epic infinitive* in *μεν*. E. g. πίνω, πινέμεν.

NOTE 1. In the *Epic language*, the *perfect passive infinitive* and *participle*, in some instances, take the accent on the *antepenult*. See the *Anomalous* ἀλάομαι, ἀλιταίνω, ἄχίω, ἘΩ seat.

4. The *second aorist active infinitive* and *participle*, and the *perfect active participle*, take the accent on the *last syllable*. E. g.

τυπεῖν, τυπών, τετυφώς.

NOTE 2. The verbs ΕΙΔΩ, ΕΙΠΩ, ΕΛΕΥΘΩ, εὐρίσκω, λαμβάνω, in the *second person singular* of the *second aorist active imperative*, take the acute on the last syllable. In composition, however, they follow the general rule (§ 93. 1). See in the catalogue of *Anomalous Verbs*.

5. The *second person singular* of the *second aorist middle imperative* usually takes the circumflex on the last syllable. E. g. τύπτω, τυποῦ.

6. In *compound* verbs the accent cannot go farther back than the *augment*. E. g. προσέχω, προσεῖχον not προσειχον.

NOTE 3. In verbs compounded with a preposition, the accent is placed on that preposition when the *augment* is *omitted*. (§ 78. N. 3.) E. g. ἐμφαίνω, ἐμφαινον for ἐνεφαινον.

NOTE 4. When the *augment*, upon which the accent would have been placed (§ 93. 1), is *omitted* (§ 78. N. 3), the accent is placed on the *penult*. E. g. πίπτω, πίπτε for ἐπίπτε.

FORMATION OF THE TENSES.

PRESENT ACTIVE.

§ 94. 1. The present active indicative is the source from which all the other tenses are derived.

2. Verbs are divided into *pure verbs*, *mute verbs*, and *liquid verbs*, according as the letter before ω is a *vowel*, a *mute* (π , β , φ , κ , γ , χ , τ , δ , θ , also ξ), or a *liquid* (λ , μ , ν , ρ). E. g. $\tau\acute{\imath}\mu\acute{\alpha}\omega$, $\phi\acute{\imath}\lambda\acute{\epsilon}\omega$, are pure verbs; $\lambda\acute{\epsilon}\iota\pi\omega$, $\pi\acute{\lambda}\acute{\epsilon}\chi\omega$, are mute verbs; $\mu\acute{\epsilon}\lambda\omega$, $\nu\acute{\epsilon}\mu\omega$, are liquid verbs.

NOTE 1. These statements apply also to *deponent verbs* (§ 208), as such verbs are supposed to have been derived from a corresponding active voice. E. g. $\alpha\gamma\acute{o}\nu\omicron\mu\alpha\iota$, a pure verb; $\delta\acute{\iota}\chi\omicron\mu\alpha\iota$, a mute verb; $\dot{\alpha}\delta\acute{\upsilon}\rho\omicron\mu\alpha\iota$, a liquid verb.

NOTE 2. The title, "FORMATION OF THE TENSES," relates only to the *first person singular* of the tenses of the *indicative*. For the inflection of the tenses in the other moods, see above (§§ 83–92).

§ 95. The *penult of a pure verb* (§ 94. 2), if short, is lengthened in the perfect, pluperfect, future, and aorist. *A*, in the penult, when it is *not* preceded by ϵ , ι , or ρ , is changed into η .

For examples, see below.

REMARK. This rule does not apply to the *second perfect*, *second pluperfect*, *second future*, and *second aorist*.

NOTE 1. Some *pure verbs* retain the short vowel through all the tenses. Such are $\alpha\acute{\iota}\delta\acute{\epsilon}\omicron\mu\alpha\iota$, $\acute{\alpha}\kappa\acute{\epsilon}\omicron\mu\alpha\iota$, $\acute{\alpha}\lambda\acute{\epsilon}\omega$, $\acute{\alpha}\nu\acute{\omega}$, $\acute{\alpha}\rho\acute{\kappa}\acute{\epsilon}\omega$, $\acute{\alpha}\rho\acute{o}\omega$, $\acute{\alpha}\rho\acute{\upsilon}\omega$, $\gamma\acute{\epsilon}\lambda\acute{\alpha}\omega$, $\xi\acute{\mu}\acute{\epsilon}\omega$, $\theta\lambda\acute{\alpha}\omega$, $\kappa\omicron\tau\acute{\epsilon}\omega$, $\mu\epsilon\theta\acute{\upsilon}\omega$, $\nu\epsilon\acute{\iota}\kappa\acute{\epsilon}\omega$, $\xi\acute{\iota}\omega$, $\pi\acute{\tau}\acute{\upsilon}\omega$, $\sigma\acute{\pi}\acute{\alpha}\omega$, $\tau\alpha\acute{\nu}\acute{\upsilon}\omega$, $\tau\acute{\epsilon}\lambda\acute{\epsilon}\omega$, $\tau\acute{\rho}\acute{\epsilon}\omega$, $\chi\alpha\lambda\acute{\alpha}\omega$. See also the Anomalous $\acute{\alpha}\gamma\alpha\mu\alpha\iota$, $\acute{\alpha}\lambda\acute{\epsilon}\omicron\mu\alpha\iota$, $\acute{\alpha}\mu\phi\acute{\iota}\epsilon\acute{\nu}\nu\mu\iota$, $\acute{\alpha}\rho\alpha\gamma\acute{\iota}\sigma\kappa\omega$, $\acute{\alpha}\rho\acute{\epsilon}\sigma\kappa\omega$, $\delta\alpha\acute{\iota}\omega$ *divide*, $\delta\alpha\mu\acute{\alpha}\omega$, $\delta\alpha\tau\acute{\epsilon}\omicron\mu\alpha\iota$, $\delta\omicron\alpha\tau\alpha\iota$, $\epsilon\lambda\alpha\acute{\upsilon}\nu\omega$, $\acute{\epsilon}\nu\eta\mu\iota$, $\acute{\epsilon}\rho\acute{\alpha}\omega$, $\acute{\epsilon}\sigma\theta\acute{\iota}\omega$, $\acute{\eta}\eta\mu\iota$, $\acute{\iota}\lambda\acute{\alpha}\sigma\kappa\omicron\mu\alpha\iota$, $\kappa\alpha\lambda\acute{\epsilon}\omega$, $\kappa\lambda\acute{\alpha}\omega$ *break*, $\mu\alpha\acute{\iota}\omicron\mu\alpha\iota$, $\mu\epsilon\theta\acute{\upsilon}\omega$, $\nu\alpha\acute{\iota}\omega$, $\omicron\mu\eta\eta\mu\iota$, $\omicron\mathcal{N}\mathcal{L}\mathcal{M}\mathcal{I}$, $\mu\alpha\tau\acute{\epsilon}\omicron\mu\alpha\iota$, $\mu\epsilon\tau\acute{\alpha}\nu\eta\mu\iota$, $\sigma\kappa\epsilon\delta\acute{\alpha}\nu\eta\mu\iota$.

NOTE 2. The quantity of the penult of some *pure verbs* is variable. See the Anomalous $\alpha\acute{\iota}\nu\acute{\epsilon}\omega$, $\alpha\acute{\iota}\rho\acute{\epsilon}\omega$, $\acute{\alpha}\kappa\alpha\chi\acute{\iota}\zeta\omega$, $\beta\upsilon\acute{\iota}\nu\omega$, $\gamma\alpha\mu\acute{\epsilon}\omega$, $\delta\acute{\epsilon}\omega$ *bind*, $\delta\acute{\iota}\delta\omega\mu\iota$, $\delta\acute{\upsilon}\nu\alpha\mu\alpha\iota$, $\delta\acute{\upsilon}\omega$, $\acute{\epsilon}\rho\acute{\upsilon}\omega$, $\acute{\epsilon}\upsilon\acute{\rho}\acute{\iota}\sigma\kappa\omega$, $\theta\acute{\upsilon}\omega$, $\acute{\iota}\sigma\tau\eta\mu\iota$, $\acute{\iota}\sigma\chi\omega$, $\kappa\omicron\rho\acute{\epsilon}\nu\eta\mu\iota$, $\kappa\omicron\rho\epsilon\mu\acute{\alpha}\nu\eta\mu\iota$, $\lambda\acute{\upsilon}\omega$, $\mu\acute{\alpha}\chi\omicron\mu\alpha\iota$, $\nu\acute{\epsilon}\mu\omega$, $\omicron\zeta\omega$, $\pi\acute{\iota}\lambda\eta\mu\iota$, $\pi\acute{\iota}\mu\pi\tau\eta\mu\iota$, $\pi\acute{\iota}\nu\omega$, $\pi\acute{\iota}\pi\tau\omega$, $\mu\omicron\theta\acute{\epsilon}\omega$, $\mathcal{P}\mathcal{E}\mathcal{L}$, $\sigma\beta\acute{\epsilon}\nu\eta\mu\iota$, $\sigma\tau\epsilon\acute{\rho}\acute{\epsilon}\omega$, $\sigma\tau\omicron\rho\acute{\epsilon}\nu\eta\mu\iota$, $\tau\acute{\iota}\theta\eta\mu\iota$, $\varphi\eta\mu\acute{\iota}$, $\varphi\theta\acute{\alpha}\nu\omega$.

NOTE 3. $\chi\acute{\alpha}\lambda\acute{\alpha}\omega$ changes α into η , contrary to the rule. E. g. $\chi\acute{\epsilon}\tau\omega$, $\chi\acute{\epsilon}\eta\sigma\omicron\mu\alpha\iota$. — $\acute{\alpha}\kappa\rho\acute{o}\sigma\omicron\mu\alpha\iota$ does not change α into η , as $\acute{\alpha}\kappa\rho\acute{o}\beta\omicron\sigma\omicron\mu\alpha\iota$.

NOTE 4. Τῖςημι lengthens ι into υ in the perfect active and passive. See in the catalogue of Anomalous Verbs.

§ 96. The present in actual use is not always the foundation upon which the other parts of the verb rest. Many verbs have, or are supposed to have, more than one present. In order therefore to be able to ascertain the *original* or *simple* present, the learner must become acquainted with the methods by which new presents may be derived from a given present. These methods are exhibited in the following paragraphs.

1. Some verbs beginning with a consonant, followed by a vowel or a liquid, prefix that consonant together with ι. E. g.

διδόω from ΔΟΩ
τιτράω " ΤΡΑΩ.

A few verbs beginning with στ, σζ, πτ, prefix ι. E. g. ιστάω from ΣΤΑΩ. Also the verb ΕΩ, thus, ἰέω.

NOTE 1. A few take the *Attic reduplication*, but without the augment of the second syllable (§ 80. 1.) E. g. ΑΙΪΓΩ from ἄγω.

NOTE 2. The Attic reduplication of δύνημι from ΟΝΑΩ, and the prefix of μαιμάω from μάω, are anomalous.

2. Many verbs, of which the root ends in a labial (π, β, φ), drop ω and annex τω. E. g.

τύπτω from ΤΤΠΩ
κρύπτω " ΚΡΤΒΩ, (§ 7)
ῥέπτω " ΡΙΦΩ, (ibid.)

So ἄπτω (φ), βάπτω (φ), βλάπτω (β), δρύπτω (φ), θάπτω (φ), θρύπτω (φ), καλύπτω (β), κλέπτω (π), κόπτω (π), νίπτω (β), ῥάπτω (φ), σκάπτω (φ).

Hence it appears, that the root of the simple present of verbs in πτω ends in a labial; generally in π.

3. Many verbs, of which the root ends in a palatal (κ, γ, χ), or lingual (τ, δ, θ), drop ω with the preceding consonant, and annex σσω. E. g.

φρίσσω	from	ΦΡΙΚΩ	τάσσω	from	ΤΑΓΩ
πράσσω	"	ΠΡΑΓΩ	βλίσσω	"	ΒΛΙΤΩ
βήσσω	"	ΒΗΧΩ	κορύσσω	"	ΚΟΡΤΘΩ.

So ἀλλιάσσω (γ), βράσσω (τ), ἐρέσσω (τ), ἱμάσσω (τ), κηρύσσω (κ), λίσσομαι (τ), μαλάσσω (κ), πύσσω (τ), πλάσσω (θ), ταράσσω (χ), φυλάσσω (κ).

Hence it appears, that the simple present of verbs in *σσω* ends either in a palatal or in a lingual; generally in *γ* or *δ*.

NOTE 3. *Τίπτω* is formed from *ΤΕΚΩ* by changing *ε* into *ι* and annexing *τ* to the root. § 96. 16.)

NOTE 4. The last syllable of the simple present of *ἀφύσσω* and *νάσσω* is either *γω* or *δω*.

4. Some verbs, of which the root ends in a palatal (*κ, γ, χ*), or lingual (*τ, δ, θ*), drop *ω* with the preceding consonant, and annex *ζω*. E. g.

<i>χορεύω</i>	from	<i>ΚΡΑΓΩ</i>	<i>στιάω</i>	from	<i>ΣΤΑΓΩ</i>
<i>στενάζω</i>	“	<i>ΣΤΕΝΑΧΩ</i>	<i>ὄζω</i>	“	<i>ΟΛΩ</i> .

So *ἔξομαι* (*δ*), *μαστιζω* (*γ*), *οἰμώζω* (*γ*), *στηρίζω* (*γ*), *στίζω* (*γ*), *σφύζω* (*γ*), *ιριζω* (*γ*).

NOTE 5. In most cases presents in *ζω*, especially in *poly-syllabic* verbs, are considered simple. E. g. *ἐλπίζω*, *χωρίζω*.

NOTE 6. The last syllable of the simple present of *ἀρπάζω*, *βαστάζω*, *νυστάζω*, *παίζω*, *σαλπίζω*, is either *γω* or *δω*.

NOTE 7. Some verbs have *σσω* or *ζω* in the present. Such are *σφάσσω* or *σφάζω* from *ΣΦΑΓΩ*, *ἀρμόζω* or *ἀρμόσσω* from *ἈΡΜΟΔΩ*.

5. Some verbs annex *ν* to the last letter of the root. E. g. *τέμνω* from *τέμω*, *πίνω* from *πινω*.

6. Many verbs insert *ν* before the last letter of the root. E. g.

<i>ΧΑΝΩ</i>	from	<i>ΧΑΩ</i>
<i>ΛΑΜΒΩ</i>	“	<i>ΛΑΒΩ</i> , (§ 12. 1)
<i>ΕΝΕΓΚΩ</i>	“	<i>ΕΝΕΚΩ</i> , (§ 12. 2)
<i>βάλλω</i>	“	<i>ΒΑΛΩ</i> , (§ 12. 3.)

Here belong all verbs in *λλω* and *θῶω*, and some in *γγω*, as *ψάλλω*, *ἔθῶω*.

7. Some verbs annex *ων* or *αινω* to the root. E. g. *αὐξάνω* from *αὔξω*, *ὀλισθαίνω* or *ὀλισθαίνω* from *ΟΛΙΣΘΩ*.

Some annex *ων* to, and insert *ν* before the last consonant of the root. E. g.

<i>μαρθαίνω</i>	from	<i>ΜΑΘΩ</i>
<i>λαμβάνω</i>	“	<i>ΛΑΒΩ</i> , (12. 1)
<i>τυγχάνω</i>	“	<i>ΤΥΧΩ</i> , (§ 12. 2.)

8. Some annex *σχω* or *ισχω* to the root. E. g. *γηράσχω* from *γηράω*, *κῦσχω* from *κῦω*.

Sometimes the vowel before $\sigma\kappa\omega$ is lengthened. E. g. $\theta\rho\acute{\eta}\sigma\kappa\omega$ from $\theta\mathcal{N}\Lambda\Omega$.

9. Some annex $\nu\omega$ to the root. In pure verbs this ending very often doubles the ν . E. g.

$\delta\epsilon\iota\kappa\nu\acute{\nu}\omega$ from $\Delta\epsilon\iota\kappa\Omega$

$\sigma\beta\epsilon\nu\nu\acute{\omega}$ " $\Sigma\beta\epsilon\Omega$.

Sometimes the vowel preceding this ending is lengthened. E. g. $\chi\omega\nu\nu\acute{\omega}$ from $\chi\acute{\omega}$.

10. New presents are very often formed by annexing $\alpha\omega$, $\epsilon\omega$, $\omicron\omega$, or $\upsilon\omega$, to the root of a verb. E. g.

$\rho\acute{\iota}\pi\tau\acute{\epsilon}\omega$ from $\rho\acute{\iota}\pi\tau\omega$

$\omicron\mu\omicron\Omega$ " $\omicron\mu\Omega$

11. New presents are formed by changing α of the perfect into ω . E. g.

$\varphi\acute{\upsilon}\omega$, perfect $\pi\acute{\epsilon}\varphi\bar{\upsilon}\kappa\alpha$, new present $\pi\epsilon\varphi\acute{\upsilon}\kappa\omega$.

12. Sometimes the sound of the present is strengthened by the endings $\alpha\theta\omega$, $\epsilon\theta\omega$, $\upsilon\theta\omega$. E. g. $\delta\iota\omega\kappa\acute{\alpha}\theta\omega$ from $\delta\iota\acute{\omega}\kappa\omega$, $\varphi\lambda\epsilon\gamma\acute{\epsilon}\theta\omega$ from $\varphi\lambda\acute{\epsilon}\gamma\omega$, $\varphi\theta\iota\nu\acute{\upsilon}\theta\omega$ from $\varphi\theta\acute{\iota}\nu\omega$.

NOTE 8. $\epsilon\sigma\theta\omega$ comes from $\epsilon\delta\omega$ by annexing $\theta\omega$ to the root; thus $\epsilon\delta\text{-}\theta\omega$, $\epsilon\sigma\text{-}\theta\omega$, (§ 10. 3.) $\epsilon\sigma\theta\acute{\iota}\omega$ is immediately derived from $\epsilon\sigma\theta\omega$.

13. Many presents are formed from dissyllabic presents, which have ϵ in the penult, by changing the ϵ into \omicron and annexing $\epsilon\omega$. E. g. $\pi\omicron\rho\theta\acute{\epsilon}\omega$ from $\pi\acute{\epsilon}\rho\theta\omega$.

Or by changing ϵ into ω and annexing $\alpha\omega$. E. g. $\sigma\iota\rho\omicron\varphi\acute{\alpha}\omega$ from $\sigma\iota\rho\acute{\epsilon}\varphi\omega$.

NOTE 9. $\Pi\acute{\iota}\tau\omicron\mu\alpha\iota$ gives $\pi\omicron\tau\acute{\iota}\omicron\mu\alpha\iota$, $\pi\omicron\tau\acute{\alpha}\omicron\mu\alpha\iota$, and $\pi\omega\tau\acute{\alpha}\omicron\mu\alpha\iota$.

14. A few verbs insert σ before the last consonant of the root. E. g. $\mu\acute{\iota}\sigma\gamma\omega$ from $\mu\iota\mathcal{T}\Omega$.

NOTE 10. $\Delta\delta\acute{\alpha}\sigma\kappa\omega$ comes from $\Delta\mathcal{I}\Delta\mathcal{A}\mathcal{X}\Omega$ by changing χ into κ after the σ .

$\Pi\acute{\alpha}\sigma\chi\omega$ is formed from $\Pi\mathcal{A}\Theta\Omega$ by inserting σ before θ , and changing θ into χ .

15. A few verbs annex $\sigma\omega$ to the root. E. g. $\alpha\upsilon\breve{\xi}\omega$ from $\mathcal{A}\mathcal{T}\Omega$, $\mu\epsilon\sigma\Omega$ from $\mu\epsilon\mathcal{T}\Omega$. (§§ 9. 2 : 10. 2.)

16. A few change ϵ into ι . E. g. $\pi\acute{\iota}\tau\omega$ from $\mu\epsilon\mathcal{T}\Omega$, $\sigma\kappa\iota\delta\eta\mu\iota$ from $\Sigma\kappa\epsilon\mathcal{A}\mathcal{A}\Omega$. (§ 96. 5.)

NOTE 11. All the tenses of verbs in $\pi\tau\omega$, $\sigma\sigma\omega$, $\zeta\omega$ (§ 96. 4), $\nu\omega$ (§ 96. 5), $\lambda\lambda\omega$, $\rho\acute{\rho}\omega$, $\alpha\tau\omega$ or $\alpha\iota\tau\omega$ (§ 96. 7), $\sigma\kappa\omega$, $\iota\sigma\kappa\omega$, $\nu\nu\omega$, $\alpha\theta\omega$, $\epsilon\theta\omega$, $\nu\theta\omega$, $\xi\omega$ (§ 96. 15), except the imperfect, generally come either from the simple present, or from a new present in $\epsilon\omega$ (§ 96. 10), or from both.

17. In dissyllabic verbs the radical vowel is sometimes placed after the last consonant of the root. (§ 26. 2.) E. g.

$\Theta\text{N}\Lambda\Omega$ from $\Theta\text{A}\text{N}\Omega$

$\text{TME}\Omega$ “ $\tau\acute{\epsilon}\mu\omega$

$\Theta\text{PO}\Omega$ “ $\Theta\text{OP}\Omega$.

18. In many instances, the *penult* of the original present is *lengthened*:

$\check{\alpha}$ becomes η or $\alpha\iota$ · as $\Lambda\text{AB}\Omega$, $\Lambda\text{HB}\Omega$ · $\Phi\text{AN}\Omega$, $\phi\alpha\iota\nu\omega$.

$\check{\imath}$ — $\epsilon\iota$, and, before a liquid, $\check{\imath}$ · as $\text{EPIH}\Omega$, $\epsilon\phi\acute{\epsilon}\imath\pi\omega$ · $\text{KPIN}\Omega$, $\kappa\phi\acute{\imath}\tau\omega$.

ϵ — $\epsilon\iota$ (rarely η) ; as $\Sigma\text{HEP}\Omega$, $\sigma\pi\acute{\epsilon}\rho\omega$.

\omicron — $\omicron\upsilon$ · as $\text{AKO}\Omega$, $\acute{\alpha}\kappa\omicron\upsilon\omega$.

$\check{\upsilon}$ — $\epsilon\upsilon$, and, before a liquid, $\check{\upsilon}$ · as $\Phi\text{TT}\Omega$, $\phi\epsilon\acute{\upsilon}\gamma\omega$ · $\text{AISXTN}\Omega$, $\alpha\iota\sigma\chi\acute{\upsilon}\tau\omega$.

On the other hand, $\alpha\iota$ is shortened into $\check{\alpha}$, $\epsilon\iota$ into $\check{\imath}$ or ϵ , $\epsilon\upsilon$ into $\check{\upsilon}$, η into $\check{\alpha}$ (rarely into ϵ), τ into $\check{\imath}$, $\omicron\upsilon$ into \omicron , $\check{\upsilon}$ into $\check{\upsilon}$.

NOTE 12. Sometimes $\epsilon\upsilon$ in the penult is shortened into ϵ . See the Anomalous $\acute{\alpha}\lambda\epsilon\omicron\mu\alpha\iota$, $\theta\epsilon\iota\omega$ *run*, $\pi\lambda\acute{\epsilon}\omega\iota$, $\pi\nu\acute{\epsilon}\omega\iota$, $\rho\acute{\epsilon}\omega$ *flow*, $\chi\acute{\epsilon}\omega$.

NOTE 13. Ἐλαύνω comes from $\acute{\epsilon}\lambda\acute{\alpha}\omega$ by lengthening α into $\alpha\upsilon$, and annexing ν to the root. (§ 96. 5.)

19. The radical vowel is often either ϵ , α , or \omicron (rarely ω). This takes place chiefly in dissyllabic verbs. (§ 2. N. 3.) E. g. $\Sigma\text{HEP}\Omega$, $\Sigma\text{HAP}\Omega$, $\Sigma\text{HOP}\Omega$.

NOTE 14. In some instances the diphthongs $\epsilon\iota$ and $\epsilon\upsilon$ are changed into $\omicron\iota$ and $\omicron\upsilon$ respectively. See the Anomalous $\Delta\text{EIN}\Omega$, $\epsilon\iota\alpha\Omega$, $\epsilon\acute{\imath}\kappa\omega$, $\text{E}\Lambda\text{ET}\Theta\Omega$, $\pi\acute{\epsilon}\imath\theta\omega$.

IMPERFECT ACTIVE.

§ 97. To form the imperfect active, drop ω of the present, annex $\omicron\nu$, and prefix its augment. E. g.

$\tau\acute{\upsilon}\pi\iota\omega$ imperf. $\acute{\epsilon}\tau\upsilon\pi\iota\omicron\nu$.

FIRST AND SECOND PERFECT ACTIVE.

§ 98. 1. To form the perfect active, drop ω of the present, annex $\kappa\alpha$, and prefix its augment. E. g.

παύω	perf.	πέπαυκα
φιλέω	"	πεφίληκα (§ 95)
δηλόω	"	δεδήλωκα (ibid.)
ἄδω	"	ἤκα (§ 10. 4)
πέιθω	"	πέπεικα (ibid.)
ἐρίζω	"	ἤλπικα (ibid.).

So τιμάω, τετίμηκα (§ 95); δράω, δέδρακα (ibid.); τίω, τετίκα (ibid.); δακρύω, δεδάκρυκα (ibid.).

(1) The first perfect active of *liquid verbs* is always derived from the *simple present*. E. g. ἀγγέλλω, ἤγγεκα · ψάλλω, ἔψακα · φαίνω, πέφαγκα · καθαίρω, κεκάθαυκα. (§ 96. 6, 18.)

(2) When the vowel is either ϵ , α , or o , the first perfect of *dissyllabic liquid verbs* takes α . E. g. στείλλω, ἔσταλα · φθείρω, ἔφθαυκα. (§ 96. 6, 18, 19.)

NOTE 1. The verbs κλίνω, κρίνω, πλύνω, drop ν in the first perfect active. Thus, κέκλινα, κέκρινα, πέπλυνα.

2. To form the perfect active of *mute verbs* whose root ends in a labial (π , β , ϕ) or a palatal (κ , γ , χ), drop ω of the present, annex α , change the preceding smooth or middle mute into its corresponding rough mute (ϕ , χ), and prefix its augment. E. g.

τρίβω	perf.	τέτριφα
γράφω	"	γέγραφα
πλέκω	"	πέπλεχα.

So τύπτω, τέτυφα · πρῶσσω, πέπραχα. (§ 96, 2, 3.)

The perfect formed according to these rules (§ 98. 1, 2) is called the **FIRST PERFECT ACTIVE**.

NOTE 2. The first perfect of the following verbs changes the radical vowel ϵ into o (§ 96. 19): κλίσσω, κέκλοφα · πίμπω, πίπομφα · τρέσω, τίτροφα (sometimes τίτραφα). See also the Anomalous ἄγω, ἴδω, ΕΝΕΓΚΩ, and λίγω collect.

NOTE 3. The anomalous ΔΕΙΩ, in the first perfect, changes ϵ into α (§ 96. N. 14). See in the catalogue of Anomalous Verbs.

§ 99. Some verbs form their perfect active also by dropping ω of the present, annexing α , and prefixing the augment. E. g.

σῆπω perf. σέσηπα.

The perfect thus formed is called the SECOND PERFECT ACTIVE.

The following list contains nearly all the verbs which have a second perfect active. For the changes of the root, see above (§ 96).

ἄγνυμι (ΑΓΝΩ), ἔαγα.
 ἀκούω (ΑΚΟΩ), ἀκήκοα.
 ἀνδάνω (ΑΔΩ), ἔαδα.
 ΑΝΕΘΩ, ἀνήνοθα.
 ἀνώγω, ἄνωγα.
 ἀραοίσκω (ΑΡΩ), ἄραῶρα.
 βαίνω (ΒΑΩ), βέβηα.
 βιβρώσκω (ΒΡΩ), part. βεβρώς.
 βούλομαι (ΒΟΤΑΩ), βέβουλα.
 βοίθω, βέβοῖθα.
 γηθίω (ΓΗΘΩ), γέγηθα.
 γίγνομαι (ΓΕΝΩ, ΓΑΩ), γέγονα, γέγαυα.
 ΓΩΝΩ, γέγονα.
 δαίω (ΔΑΩ), δέδηα.
 ΔΑΩ, δεδωα.
 δέρομαι, δέδορα.
 δίδω, δέδια.
 δονπέω (ΔΟΠΩ), δέδουπα.
 ΔΡΕΜΩ, δέδρομα.
 ἐγείρω (ΕΓΕΡΩ), ἐγρήγορα.
 ἔδω, ἔδηδα.
 ἔθω, εἶωθα.
 ΕΙΔΩ, οἶδα.
 εἴκω, εἴοικα, οἶκα, εἶκα.
 ΕΛΕΓΘΩ (ΕΛΓΩ), ἐλήλυθα.
 ἔλπω, ἔολπα.
 ΕΝΕΘΩ, ἐνήνοθα.
 ἐρείπω (ΕΡΙΠΩ), ἐρήριπα.
 ἔχω, ὄχωκα.
 θάλλω (ΘΑΛΩ), τέθηλα.
 ΘΑΦΩ, τέθηπα.
 θνήσκω (ΘΝΑΩ), τέθνηα.
 ἴστημι (ΣΤΑΩ), ἴσταα.

κεύθω, κέκευθα.
 κηδών, κέκηδα.
 κλάζω (ΚΛΑΓΩ), κλέκληγα, κέ-
 κλαγγα.
 κόπτω (ΚΟΠΩ), κέκοπα.
 κράζω (ΚΡΑΓΩ), κέκραγα.
 κτείνω (ΚΤΕΝΩ), ἔκτονα.
 λάμπω, λέλαμπα.
 λαμβάνω (ΛΑΘΩ), λέληθα.
 λάσκω (ΛΑΚΩ), λέλακα.
 λείπω, λείλοιπα.
 μαίνω (ΜΑΝΩ), μέμνηα.
 μάρπτω (ΜΑΡΙΠΩ), μέμαρπα.
 μῶω, μέμωα.
 ΜΕΙΡΩ (ΜΕΡΩ), ἔμμορα.
 μέλω, μέμηλα.
 ΜΕΝΩ, μέμονα.
 μηκάομαι (ΜΑΚΩ), μέμηκα.
 ὄζω (ΟΔΩ), ὄδωδα.
 οἶγω, ἔωγα.
 ὀλλυμι (ΟΛΩ), ὄλωλα.
 ΟΠΩ, ὀπωπα.
 ὀρνυμι (ΟΡΩ), ὄρωρα.
 πάσχω (ΠΑΘΩ), πέπονθα, πέ-
 πηθα.
 πείθω, πέποιθα.
 πέρδω, πέπορδα.
 πήγνυμι (ΗΑΓΩ), πέπηγα.
 πίπτω (ΠΕΤΩ), part. πεπιτώς.
 πλήθω, πέπληθα.
 πλήσσω (ΗΛΑΓΩ), πέπληγα.
 πρᾶσσω (ΠΡΑΓΩ), πέπραγα.
 ῥήγνυμι (ΡΑΓΩ), ῥήρωγα.
 ῥιγέω (ΡΙΓΩ), ῥήριγα.

σαίρω (ΣΑΡΩ), σέσηρα.
 σήπω, σέσηπα.
 σπείρω (ΣΠΕΡΩ), ἔσπορα.
 στέλλω (ΣΤΕΛΩ), ἔστολα.
 στέργω, ἔστοργα.
 τήκω, τέτηκα.
 τίκτω (ΤΕΚΩ), τέτοκα.
 ΤΛΑΩ, τέτλαα.
 τριζώ (ΤΡΙΩ), τέτριγα
 φαίρω (ΦΑΩ), πέφηνα.

φείγω, πέφευγα.
 φθείρω (ΦΘΕΡΩ), ἔφθορα.
 φρίσσω (ΦΡΙΚΩ), πέφρικα.
 φτίζω, part. πεφνύς.
 φνίω, πέφνα.
 χαίνω (ΧΑΝΩ), κέχηνα.
 χανδάνω (ΧΑΔΩ), κέχανδα.
 χέζω (ΧΕΔΩ), κέχοδα.
 χλάζω (ΧΛΑΔΩ), κέχλαδα.

NOTE. In Homer, a few pure verbs in *αω*, *ιω*, form their second perfect *participle* by changing *α* or *ι* into *η* and annexing *ως*. E. g. βαρῖω, βεβαρηώς.

FIRST AND SECOND PLUPERFECT ACTIVE.

§ 100. To form the first pluperfect active, drop *α* of the first perfect, annex *ειν*, and prefix its augment. E. g.

τύπτω, τέτυφα 1 pluperf. ἐτέτύφειν.

§ 101. To form the second pluperfect active, drop *α* of the second perfect, annex *ειν*, and prefix the augment. E. g.

ἀκούω, ἀκήκοα 2 pluperf. ἠκηκόειν.

FIRST AND SECOND FUTURE ACTIVE.

§ 102. To form the future active, drop *ω* of the present, and annex *σω*. E. g.

παύω	fut.	παύσω
φιλέω	"	φιλήσω (§ 95)
δηλόω	"	δηλώσω (ibid.)
λείπω	"	λείψω (§ 5. 2)
πλέκω	"	πλέξω (ibid.).

So τιμάω, τιμήσω (§ 95); δράω, δρᾶσω (ibid.); τίω, τῶσω (ibid.); δακρύω, δακρύσω (ibid.); τριβώ, τρίψω (§ 8. 2); γράφω, γράψω (ibid.); λέγω, λέξω (§ 9. 2); τεύχω, τεύξω (ibid.); ἄδω, ᾄσω (§ 10. 2); πείθω, πείσω (ibid.); ἐλπίζω, ἐλπίσω (ibid.); σπένδω, σπείσω (§ 12. 5).

The future thus formed, is called the **FIRST FUTURE ACTIVE**.

NOTE 1. Futures in ἴσω, from verbs in ἰζω, often drop the σ, and are inflected like *contract verbs* in εω (§ 116). E. g.

κομίζω, fut. κομίσω, κομιῶ, εἰς, εἶ, dual εἵτον, plur. ιοῦμεν, εἵτε, ιοῦσι.

NOTE 2. Some futures in ἄσω and εσω often drop the σ, and are contracted like verbs in αω and εω. (ibid.) E. g.

ἐλάω	fut. ἐλάσω, ἐλάω ἐλῶ
διασκεδάζω	“ διασκεδάσω, διασκεδάω διασκεδῶ
τελέω	“ τελέσω, τελέω τελῶ.

NOTE 3. The Doric dialect, in the inflection of the first future active, follows the analogy of contract verbs in εω (ibid.). E. g. νομεύω, fut. νομεύσω, Doric νομευσῶ.

NOTE 4. The Doric often forms futures in ξω from *pure verbs* or from verbs in ζω, which among the Attics have σω in the future. E. g. γελάω, γελάξω · κομίζω, κομίζω.

NOTE 5. The poets often use σσω for σω, in order to make the preceding syllable long by position. E. g. ἀνύω, ἀνύσσω · γελάω, γελάσσω.

§ 103. To form the future active of a *liquid verb*, drop ω of the simple present, and annex εω contracted ῶ. E. g.

μένω	fut. μενέω contr. μενῶ	
κρίνω	“ κρινέω	κρινῶ, (§ 96. 18)
ἀμύνω	“ ἀμυνέω	ἀμυνῶ, (ibid.)
καθαίρω	“ καθαρέω	καθαρῶ, (ibid.)
κτείνω	“ κτενέω	κτενῶ, (ibid.)
στελλω	“ στελέω	στελῶ, (§ 96. 6.)

The future thus formed has been called the **SECOND FUTURE ACTIVE**.

NOTE 1. A few *liquid verbs* have their future in σω. Such are κύρω, κύρσω · φύρω, φύρσω · κίλλω (ΚΕΛΩ), κίλσω. See also the Anomalous ἀραρίσκω, ὄρνυμι.

NOTE 2. The *pure* and *mute verbs* have no second future active. In the paradigm τύπτω, the second future τυπείω τυπῶ is introduced merely for example's sake.

FIRST AND SECOND AORIST ACTIVE.

§ 104. 1. To form the aorist active, drop ω of the present, annex $\sigma\alpha$, and prefix its augment. E. g.

παύω	aor.	ἔπαυσα	
φιλέω	"	ἔφίλησα	(§ 95)
δηλέω	"	ἔδηλωσα	(ibid.)
λείπω	"	ἔλειψα	(§ 5. 2)
πλέκω	"	ἔπλεξα	(ibid.)

So τιμάω, ἐτίμησα (§ 95); δρᾶω, ἔδραῶσα (ibid.); ἀνιάω, ἠνιάωσα (ibid.); τίω, ἔτιῶσα (ibid.); δακρύω, ἐδάκρυῶσα (ibid.); τριβῶ, ἔτριψα (§ 8. 2); γράφω, ἔγραψα (ibid.); λέγω, ἔλεξα (§ 9. 2); τείχω, ἔτευξα (ibid.); ἄδω, ἤῶσα (§ 10. 2); πείθω, ἔπεισα (ibid.); ἐπιτίζω, ἤλπισα (ibid.).

NOTE 1. A few pure and mute verbs annex α instead of $\sigma\alpha$. See the Anomalous ἀλίσσμαι, δατίσμαι, ΕΙΠΩ, ΕΝΕΓΚΩ, ἐνείκω, καίω, σεύω, χέω.

NOTE 2. Three verbs take $\kappa\alpha$ instead of $\sigma\alpha$. See the Anomalous δίδωμι, ἵημι, and τίθημι.

NOTE 3. The Dorians often form aorists in $\xi\alpha$ from *pure verbs*, or from verbs in $\zeta\omega$. E. g. γελᾶω, ἐγέλαξα· κομίζω, ἐκόμιξα.

NOTE 4. The poets often double the σ after a short vowel. E. g. ἀρνύω, ἤρυσσα· γελᾶω, ἐγέλασσα.

2. To form the aorist active of a *liquid verb*, drop ω of the simple present, annex α , lengthen the penult, and prefix its augment. \mathcal{A} , in the penult, is lengthened into η , and ε into $\epsilon\iota$. E. g.

κρίνω	aor.	ἔκρινα	(§ 96. 18)
ἄμύνω	"	ἤμυνα	(ibid.)
νέμω	"	ἔνειμα	(ibid.)
τίλλω	"	ἔτιλα	(§ 91. 6, 18)
σφάλλω	"	ἔσφηλα	(ibid.)

Those liquid verbs, which have $\alpha\iota$ in the penult of the present, take η or $\bar{\alpha}$ in that of the aorist. E. g. φαίνω, ἔφηνα· καθάιρω, ἐκάθηρα or ἐκάθᾱρα. (§ 96. 18.)

The aorist formed according to these rules (§ 104. 1, 2) is called the FIRST AORIST ACTIVE.

NOTE 5. Ἀῖρω and ἄλλομαι change α into η only in the indicative (in consequence of the augment). Thus, ἤρα, ἄρω, ἄραιμι, ἄρον, ἄραι, ἄρας· ἄλλομαι,

ἡλάμην, ἄλωμαι, ἄλασθαι, ἀλάμενος. See in the catalogue of Anomalous Verbs.

NOTE 6. A few *liquid verbs* take σα in the first aorist active. Such are κείρω (ΚΕΡΩ), ἔκισσα · κείλω (ΚΕΛΩ), ἔκισσα · κύρω, ἔκυρσα · σείρω (ΤΕΡΩ), ἔτισσα. See also the Anomalous ἀραρίσκω, εἴλλω, ὄρνυμι.

§ 105. Some verbs form their aorist active by dropping ω of the present, annexing ον, and prefixing the augment. E. g.

τέμω aor. ἔτεμον.

The aorist thus formed is called the SECOND AORIST ACTIVE.

The following list contains nearly all those verbs which have a second aorist active. For the changes of the root, see above (§ 96).

ἄγω, ἤγαγον.
ἀκαχίζω (ΑΧΩ), ἤκαχον.
ἀλέξω (ΑΛΕΚΩ), ἤλαλκον.
ἀλιταίνω (ΑΛΙΤΩ), ἤλιτον.
ἀλφαίνω (ΑΛΦΩ), ἤλφον.
ἀμαρτάνω (ΑΜΑΡΤΩ), ἤμαρτον.
ἀμπλακίσκω (ΑΜΠΛΑΚΩ), ἤμ-
πλακον or ἤπλακον.
ἀνδάνω (ΑΔΩ), ἔαδον or ἄδον.
ἀπαφίσκω (ΑΦΩ), ἤπαφον.
ἀραρίσκω (ΑΡΩ), ἤραρον.
ΑΤΡΩ, αὔρον.
βάλλω (ΒΑΛΩ), ἔβαλον.
βλαστάνω (ΒΛΑΣΤΩ), ἔβλαστον.
βλώσκω (ΜΟΛΩ), ἔμολον.
ΒΡΑΧΩ, ἔβραχον.
δάκνω (ΔΑΚΩ), ἔδακον.
ΔΑΩ, ἔδαον.
δαρθάνω (ΔΑΡΘΩ), ἔδαρθον.
δέρκομαι, ἔδρακον.
ΔΙΚΩ, ἔδικον.
ΔΡΑΜΩ, ἔδραμον.
ΕΙΑΩ (ΙΑΩ), εἶδον.
ΕΙΠΩ, εἶπον.
ΕΛΕΤΘΩ (ΕΛΤΩ), ἤλυθον.
ΕΛΩ, εἶλον.
ΕΝΕΓΚΩ, ἤνεγκον.
ἐνίπτω (ΕΝΙΠΩ), ἐνένιπον.
ἐνίσπω, ἐνισπον.
ἐπω, ἔσπον.

ἐρείκω (ΕΡΙΚΩ), ἤρικον.
ἐρείπω (ΕΡΙΠΩ), ἤριπον.
ἐρυγγάνω (ΕΡΥΓΓΩ), ἤρυγον.
ἐρύκω, ἐρύκακον.
εὐρίσκω (ΕΤΡΩ), εὔρον.
ἔχω, ἔαχον.
ΘΑΦΩ, ἔταφον.
θιγγάνω (ΘΙΓΩ), ἔθιγον.
θνήσκω (ΘΑΝΩ), ἔθανον.
θρώσκω (ΘΟΡΩ), ἔθορον.
ΚΑΔΩ, κέκαδον.
καίνω (ΚΑΝΩ), ἔκανον.
κάμνω (ΚΑΜΩ), ἔκαμον.
κεύθω (ΚΤΘΩ), ἔκνυθον.
κιχάνω (ΚΙΧΩ), ἔκιχον.
κλάζω (ΚΛΑΓΩ), ἔκλαγον.
κράζω (ΚΡΑΓΩ), ἔκραγον.
κτείνω (ΚΤΕΝΩ), ἔκτανον.
κτυπέω (ΚΤΤΠΩ), ἔκτυπον.
λαγχάνω (ΛΑΧΩ), ἔλαχον.
λαμβάνω (ΛΑΒΩ), ἔλαβον.
λανθάνω (ΛΑΘΩ), ἔλαθον.
λάσκω (ΛΑΚΩ), ἔλακον.
λείπω (ΛΙΠΩ), ἔλιπον.
μανθάνω (ΜΑΘΩ), ἔμαθον.
μάρπτω (ΜΑΡΠΩ), μέμαρπον.
ΜΕΙΡΩ (ΜΕΡΩ), ἔμμορον.
μηκάομαι (ΜΑΚΩ), ἔμακον.
μυκάομαι (ΜΥΚΩ), ἔμυκον.
ὀλισθαίνω (ΟΛΙΣΘΩ), ὥλισθον.

ὄφειλω (ΟΦΕΛΩ), ὄφελον.	τίκτω (ΤΕΚΩ), ἔτεκον.
ὀφλισκάνω (ΟΦΛΩ), ὄφλον.	τιτύσκομαι (ΤΤΚΩ), ἔτυκον.
πάλλω (ΠΑΛΩ), ἔπαλον.	τιμήγω (ΤΜΑΓΩ), ἔτιμαγον.
πάσχω (ΠΑΘΩ), ἔπαθον.	τορέω (ΤΟΡΩ), ἔτορον.
πίθω (ΠΙΘΩ), ἔπιθον.	τρέπω, ἔτραπον.
πέρδω, ἔπαρδον.	τρέφω, ἔτραφον.
πέρθω, ἔπραθον.	τρώγω (ΤΡΑΓΩ), ἔτραγον.
πίπτω (ΠΕΤΩ), ἔπεσον, ἔπετον.	τυγχάνω (ΤΤΧΩ), ἔτυχον.
πίνω (ΠΙΩ), ἔπιον.	ΦΑΓΩ, ἔφαγον.
πλήσσω (ΠΛΑΓΩ), ἔπληγον.	ΦΕΝΩ, πέφνον, ἔφεφνον.
ΠΟΡΩ, ἔπορον.	φεύγω (ΦΤΓΩ), ἔφυγον.
πταίρω (ΠΤΑΡΩ), ἔπταρον.	φράζω (ΦΡΑΔΩ), ἔφραδον.
στείχω (ΣΤΙΧΩ), ἔστιχον.	χάζω (ΧΑΔΩ), κέκαδον.
στινγέω (ΣΤΤΓΩ), ἔστνυγον.	χαίνω (ΧΑΝΩ), ἔχανον.
ΤΑΓΩ, ἔταγον.	χανδάνω (ΧΑΔΩ), ἔχαδον.
τέμνω (τέμω), ἔτεμον, ἔταμον.	ΧΡΑΙΣΜΩ, ἔχραισμον.
ΤΕΤΜΩ, ἔτετμον.	

NOTE. Some of these verbs have also a first aorist active. See ἀραρίσκω, ΕΙΠΩ, ΕΝΕΓΚΩ, κλάζω, κτείνω, μάρπτω, πάσχω, πείθω, πέρδω, πίπτω, in the catalogue of Anomalous Verbs.

PRESENT AND IMPERFECT PASSIVE.

§ 106. 1. To form the present passive, drop *ω* of the present active, and annex *ομαι*. E. g.

τύπτω pres. pass. τύπτομαι.

2. To form the imperfect passive, drop *ομαι* of the present, annex *ομην*, and prefix its augment. E. g.

τύπτω, τύπτομαι imperf. pass. ἐτυπτόμην.

PERFECT PASSIVE.

§ 107. To form the perfect passive, drop *ω* of the present active, annex *μαι*, and prefix its augment. E. g.

παύω	perf. pass. πέπαυμαι	
φιλέω	“ πεφίλημαι	(§ 95)
δηλόω	“ δεδήλωμαι	(ibid.)
λείπω	“ λέλειμμαι	(§ 8. 1)
πλέκω	“ πέπλεγμαi	(§ 9. 1).

So τιμάω, τιμήμαι (§ 95); ἀνιάω, ἡνιάμαι (ibid.); τῶν, τέτιμαι (ibid.); δακρύω, δεδάκρυμαι (ibid.); τρέβω, τέτριμμα (§ 8. 1); γράφω, γέγραμμαι (ibid.); λέγω, λέλεγμαι· τεύχω, τέτευγμαι (§ 9. 1); ἄδω, ᾄσμαι (§ 10. 1); πείθω, πεπεισμαι (ibid.); χωρίζω, κενώρισμαι (ibid.)

For the inflection of the perfect passive, see above (§ 91).

(1) The perfect passive of *liquid verbs* is always formed from the *simple present*. E. g. ἀγγέλλω, ἡγγελμαι· φαίνω, πέφαμμαι. (§ 96. 6, 18: 12. 3.)

(2) When the vowel of the root is either ε, α, or ο, the perfect passive of *dissyllabic liquid verbs* takes α. E. g. στέλλω, ἔσταλμαι· φθείρω, ἔφθαρμαι. (§ 96. 6, 18, 19.)

NOTE 1. Some pure verbs, especially such as retain the short vowel in the penult (§ 95. N. 1, 2), insert σ before the terminations μαι, ται, μεθον, μεθα. E. g.

τελέω, τετέλεσμαι τετέλεσται, τετελέσμεθον, τετελέσμεθα.

NOTE 2. The *liquid verbs* mentioned above (§ 98. N. 1), and a few others, drop the ν in the perfect passive. E. g. κλίνω, κέκλιμαι.

NOTE 3. Some *liquid verbs* in νω change ν before μ into σ. E. g. φαίνω, πέφασμαι for πέφαμμαι.

NOTE 4. If the terminations μαι, μεθον, μεθα, be preceded by two consonants, the consonant immediately preceding them is dropped. E. g. τέρπω, τέτερμαι, τετέρομεθον, τετέρομεθα.

NOTE 5. In a few instances, the epic poets retain the lingual (δ, θ) unchanged before μ. E. g. ΚΑΔΩ, κέκαδμαι· κορύσσω (ΚΟΡΥΘΩ), κεκόρυσμαι.

NOTE 6. The following mute verbs change ε into α in the perfect passive: στρέφω, ἔστραμμαι· τρέπω, τέτραμμαι· τρέφω (ΘΡΕΦΩ), τίτραμμαι. (§ 96. 19.)

PLUPERFECT PASSIVE.

§ 108. To form the pluperfect passive, drop μαι of the perfect passive, annex μην, and prefix its augment. E. g.

τύπτω, τέτυμμαι plup. pass. ἐτετύμην.

FIRST AND SECOND AORIST PASSIVE.

§ 109. To form the aorist passive, drop ω of the present active, annex $\theta\eta\nu$, and prefix its augment. E. g.

παύω	aor. pass.	ἔπαυθην	
φιλέω	"	ἔφιλῆθην	(§ 95)
δηλόω	"	ἐδηλώθην	(ibid.)
λείπω	"	ἔλειφθην	(§ 7)
πλέκω	"	ἔπλεχθην	(ibid.).

So τιμάω, ἐτιμήθην (§ 95); ἀνιάω, ἠνιάθην (ibid.); φωράω, ἐφωράθην (ibid.); τριβώ, ἐτριφθην (§ 7); γράφω, ἐγράφηθην · λέγω, ἐλέχθην (ibid.); τεύχω, ἐτεύχθην · ὄδω, ῥίσθην (§ 10. 3); πείθω, ἐπείσθην (ibid.); χωρίζω, ἐχωρίσθην (ibid.)

The aorist passive thus formed is called the FIRST AORIST PASSIVE.

(1) The first aorist passive of *liquid verbs* is always derived from the *simple present*. E. g. ἀγγέλλω, ἠγγέλθην · φαίνω, ἐφάνθην. (§ 96. 6, 18.)

(2) When the vowel of the root is either ϵ , α , or \omicron , the first aorist passive of *dissyllabic liquid verbs* takes α . E. g. στέλλω, ἐστάλθην · φθείρω, ἐφθάρθην. (§ 96. 6, 18, 19.)

NOTE 1. Some *pure verbs*, particularly such as retain the short vowel in the penult (§ 95. N. 1, 2), insert σ before $\theta\eta\nu$. E. g.

τελέω, ἐτελέσθην.

NOTE 2. The *liquid verbs* mentioned above (§ 98. N. 1) often drop the ν in the first aorist passive. E. g. κλίνω, ἐκλίνθην, commonly ἐκλίθην.

§ 110. Some verbs form their aorist passive also by dropping ω of the present active, annexing $\eta\nu$, and prefixing the augment. E. g.

λέγω . . . aor. pass. ἐλέγην.

The aorist passive thus formed is called the SECOND AORIST PASSIVE.

The following list contains nearly all those verbs which have a second aorist passive. For the changes of the root, see above (§ 96).

ἄγνυμι (ΑΓΩ), ἐάγην or ἐᾶγην. ἀλλάσσω (ΑΛΛΑΓΩ), ἠλλάγην.

ἀρπάζω (ΑΡΠΑΓΩ), ἡρπάγην.	πνίγω, ἐπνίγην.
βάπτω (ΒΑΦΩ), ἐβάφην.	ῥέω (ΡΥΩ), ἐῤῥύην.
βλάπτω (ΒΛΑΒΩ), ἐβλάβην.	ῥήγνυμι (ΡΑΓΩ), ἐῤῥάγην.
βλέπω, ἐβλέπην.	ῥίπτω (ΡΙΦΩ), ἐῤῥίφην.
βρέχω, ἐβρόχην.	σῆπω (ΣΑΠΩ), ἐσάπην.
γράφω, ἐγράφην.	σκάπτω (ΣΚΑΦΩ), ἐσκάφην.
ΔΑΩ, ἐδάην.	σπείρω (ΣΠΕΡΩ), ἐσπάρην.
δαμάω (ΔΑΜΩ), ἐδάμην.	στίβω, ἐστίβην.
δέρομαι, ἐδράκην.	στελλω (ΣΤΕΛΩ), ἐστάλην.
δέρω, ἐδάρην.	στερέω (ΣΤΕΡΩ), ἐστέρην.
εἴλω (ΕΛΩ), ἐάλην.	στρέφω, ἐστράφην.
ζεύγνυμι (ΖΥΓΩ), ἐζύγην.	σύρω, ἐσύρην.
θάπτω (ΘΑΦΩ), ἐτάφην.	σφάλλω (ΣΦΑΛΩ), ἐσφάλην.
θίρομαι, ἐθίρην.	σφάσσω (ΣΦΑΓΩ), ἐσφάγην.
θλίβω, ἐθλίβην.	τάσσω (ΤΑΓΩ), ἐτάγην.
θρύπτω (ΘΡΥΦΩ), ἐθρύφην.	τέμνω (τέμω), ἐτάμην.
κείρω (ΚΕΡΩ), ἐκάρην.	τέρπω, ἐτάρπην.
κλέπτω (ΚΛΕΠΩ), ἐκλάπην.	τέρσομαι, ἐτέρσην.
κλίνω, ἐκλίην.	τήκω (ΤΑΚΩ), ἐτάκην.
κόπτω (ΚΟΠΩ), ἐκόπην.	τιμῆγω (ΤΜΑΓΩ), ἐτιμάγην.
καίω οὐ καὶ, ἐκάην.	τρέπω, ἐτράπην.
κρύπτω (ΚΡΥΒΩ), ἐκρύβην.	τρέφω and τρώω, ἐτράφην.
λέγω, ἐλέγην.	τριβω, ἐτριβην.
λέπω, ἐλέπην.	τύπτω (ΤΥΠΩ), ἐτύπην.
μαίνω (ΜΑΝΩ), ἐμάνην.	τύφω (ΘΥΦΩ), ἐτύφην.
μῖγνυμι (ΜΙΓΩ), ἐμίγην.	φαίνω (ΦΑΝΩ), ἐφάνην.
οἶγω, οἶγην.	φθείρω (ΦΘΕΡΩ), ἐφθάσην.
ὀρύσσω (ΟΡΥΓΩ), ὠρύγην.	φλέγω, ἐφλέγην.
πάλλω (ΠΑΛΩ), ἐπάλην.	φράσσω (ΦΡΑΓΩ), ἐφράγην.
πείρω (ΠΕΡΩ), ἐπάρην.	φρύγω, ἐφρύγην.
πήγνυμι (ΠΑΓΩ), ἐπάγην.	φύω, ἐφύην.
πλέκω, ἐπλάκην.	χαίρω (ΧΑΡΩ), ἐχάρην.
πλήσσω (ΠΛΑΓΩ), ἐπλήγην,	ψύχω (ΨΥΓΩ), ἐψύγην
ἐπλάγην.	

FIRST, SECOND, AND THIRD FUTURE PASSIVE.

§ 111. 1. To form the first future passive, drop *θην* of the first aorist passive, annex *θήσομαι*, and reject the augment. E. g.

τύπτω, ἐτύφθην 1 fut. pass. τυφθήσομαι.

2. To form the second future passive, drop *ην* of the second aorist passive, annex *ησομαι*, and reject the augment. E. g.

τύπτω, ἐτύπην 2 fut. pass. τυπήσομαι.

§ 112. To form the third future passive, drop *αι* of the second person singular of the perfect passive, and annex *ομαι*. E. g.

τύπτω, τέτυμμαι, τέτυψαι 3 fut. τετύφομαι.

NOTE. *Liquid verbs*, and *verbs beginning with a vowel*, very seldom have a third future passive.

PRESENT, IMPERFECT, PERFECT, AND PLU PERFECT, MIDDLE.

§ 113. The present, imperfect, perfect, and pluperfect, middle, are the same as in the passive.

FIRST AND SECOND FUTURE MIDDLE.

§ 114. 1. To form the first future middle, drop *ω* of the first future active, and annex *ομαι*. E. g.

τύπτω, τύψω 1 fut. mid. τύφομαι.

NOTE 1. When the first future active ends in *ω* (§ 102. N. 1, 2, 3), the first future middle ends in *οῦμαι*. E. g.

κομίζω, κομιῶ, 1 fut. mid. κομιοῦμαι, inflected like φιλοῦμαι.

καλέω, καλῶ, 1 fut. mid. καλοῦμαι.

So in the Doric dialect, τύπτω, τυψῶ, 1 fut. mid. τυφοῦμαι. The Attics sometimes use the Doric first future middle.

2. To form the second future middle, drop *ω* of the second future active, and annex *ομαι*. E. g.

στέλλω, στελέω, στελῶ 2 fut. mid. στελέομαι, contracted
στελοῦμαι.

NOTE 2. In a few instances the second future middle is found in *mute* and *pure verbs*. See the Anomalous ἵζομαι, μανθάνω, μάχομαι, πίνω, πίπτω, τίκτω.

FIRST AND SECOND AORIST MIDDLE.

§ 115. 1. To form the first aorist middle, drop α of the first aorist active, and annex $\alpha\mu\eta\nu$. E. g.

τύπτω, ἔτυψα - 1 aor. mid. ἐτυψάμην.

2. Some verbs form their aorist middle by dropping ω of the present active, annexing $\omicron\mu\eta\nu$, and prefixing the augment. E. g.

ἔαλΩ aor. mid. εἰλόμην.

The aorist middle thus formed is called the SECOND AORIST MIDDLE.

The following list contains nearly all those verbs which have a second aorist middle. For the changes of the root, see above (96).

ἀγείρω (ΑΓΕΡΩ), ἡγερόμην.

ἄγω, ἡγαγόμην.

αἶρω (ΑΡΩ), ἡρόμην.

αἰσθάνομαι (ΑΙΣΘΩ), ᾗσθόμην.

ἀλιτάνω (ΑΛΙΤΩ), ᾗλιτόμην.

ἀκαχίζω (ΑΧΩ), ᾗκαχόμην.

ἄλλομαι (ΑΛΩ), ᾗλόμην.

βάλλω (ΒΑΛΩ), ἐβαλόμην.

γίγνομαι (ΓΕΝΩ), ἐγενόμην.

δαίω (ΔΑΩ), ἐδαόμην.

ἐχείρω (ΕΓΕΡΩ), ἡγρόμην.

ΕΙΔΩ, εἰδόμην.

ἔαλΩ, εἰλόμην.

ἔπω, ἐσπόμην.

ἔρομαι, ᾗρόμην.

εὐρίσκω (ΕΤΡΩ), εὐρόμην.

ἔχω, ἐσχόμην.

ἰκνέομαι (ἴκω), ἰκόμην.

κέλομαι, ἐκεκλόμην.

λαμβάνω (ΛΑΒΩ), ἐλαβόμην.

λανθάνω (ΛΑΘΩ), ἐλαθόμην.

λάσκω (ΛΑΚΩ), λελακóμην.

λείπω (ΛΙΠΩ), ἐλιπόμην.

ὄλλυμι (ΟΛΩ), ὥλόμην.

ὄρνυμι (ΟΡΩ), ὠρόμην.

ὀσφραίνομαι (ΟΣΦΡΩ), ὀσφρομην.

πείθω (ΠΙΘΩ), ἐπιθόμην.

πέτομαι, ἐπιτόμην.

πλήσσω (ΠΛΑΙΩ), πεπληγόμην.

πυνθάνομαι (ΠΥΘΩ), ἐπυνθόμην.

τέμνω (τέμω), ἐταμόμην.

τέρπω, ἐταρπόμην.

τίκτω (ΤΕΚΩ), ἐτεκόμην.

τρέπω, ἐτραπόμην.

NOTE. Some of these verbs have also a first aorist middle. Such are αἶρω, ἄλλομαι, τρέπω.

CONTRACT VERBS.

§ 116. Pure verbs in *αω*, *εω*, and *οω*, are contracted by the Attics in the *present* and *imperfect*.

NOTE 1. *Dissyllabic verbs* in *εω* are contracted only when *ε* and *ε* come together. E. g. *πλέω*, *πλέεις* *πλεῖς*, *πλέει* *πλεῖ*, *πλέομεν*, *πλέετε* *πλεῖτε*, *πλέονοι*.

REMARK. *Δίω*, *bind*, deviates from this analogy (§ 116. N. 1). E. g. *δίουνσι* *δοῦσι*, *δίομαι* *δοῦμαι*.

NOTE 2. For the contraction of *διψάω*, *ζάω*, *κνάω*, *πεινάω*, *σμάω*, *χράω*, *ψάω*, see above (§ 23. N. 1).

NOTE 3. The movable *ν* (§ 15. 1) is very seldom appended to the contracted third person singular of the imperfect active.

NOTE 4. The Epic dialect sometimes changes the radical vowel *ε* into *ει*. E. g. *ὀκνεῖω* for *ὀκνέω*.

NOTE 5. The Epic contracts *έαι* into *εῖαι*, and *έεο* into *εῖο*. E. g. *αἰδέεαι* *αἰδέῃαι*, *αἰδέεο* *αἰδέῃο*, from *αἰδέομαι*. Sometimes it drops the second *ε*. E. g. *μυθέαι* for *μυθέεαι* from *μυθέομαι*.

NOTE 6. The Epic protracts *ᾱ* or *α̅* (contracted) into *αα* or *αα̅*, and *ω* (contracted) into *οω* or *ωω* or *ωω̅*, and *ω̅* into *οω̅*. E. g.

ἀγοράομαι, *ἀγοράεσθε* *ἀγορᾶσθε*, Epic *ἀγοράασθε*
πεδάω, *πεδῶ*, Epic *πεδόω* · *πεδάεις* *πεδάς*, Epic *πεδάας*
ἡβάω, *ἡβάουσα* *ἡβῶσα*, Epic *ἡβῶωσα* · *ἡβῶντες* *ἡβῶντες*,
 Epic *ἡβῶοντες*
αἰτιάομαι, *αἰτιάοιτο* *αἰτιῶτο*, Epic *αἰτιόωτο*.

In the Epic dialect, verbs in *οω* sometimes follow the analogy of verbs in *αω*. E. g. *δηϊόω*, *δηϊόοντο* *δηϊοῦντο*, Epic *δηϊόωντο* · *δηϊόοιεν* *δηϊοῖεν*, Epic *δηϊόωεν*, as if from *δηϊάω*.

NOTE 7. In some instances the Epic changes the radical vowel *α* into *ω*. E. g. *ζάω*, *ζώω*. (§ 96. 19.)

NOTE 8. The Ionic very often changes the radical vowel *α* into *ε*. E. g. *φοιτέω* for *φοιτάω*.

NOTE 9. The Ionic often changes *αο* into *εω*. E. g. *μηχανέωνται* for *μηχανάονται* from *μηχανάομαι*.

ACTIVE VOICE.

INDICATIVE MOOD

Present.

I honor

S. τιμάω
τιμῶ
τιμάεις
τιμᾷς
τιμάει
τιμᾷ

D. τιμάομεν
τιμῶμεν
τιμάετον
τιμᾶτον
τιμάετον
τιμᾶτον

P. τιμάομεν
τιμῶμεν
τιμάετε
τιμᾶτε
τιμάουσι(ν)
τιμῶσι(ν)

I love

S. φιλέω
φιλῶ
φιλέεις
φιλεῖς
φιλέει
φιλεῖ

D. φιλέομεν
φιλοῦμεν
φιλέετον
φιλεῖτον
φιλέετον
φιλεῖτον

P. φιλέομεν
φιλοῦμεν
φιλέετε
φιλεῖτε
φιλέουσι(ν)
φιλοῦσι(ν)

I manifest

S. δηλόω
δηλῶ
δηλόεις
δηλοῖς
δηλόει
δηλοῖ

D. δηλόομεν
δηλοῦμεν
δηλόετον
δηλοῦτον
δηλόετον
δηλοῦτον

P. δηλόομεν
δηλοῦμεν
δηλόετε
δηλοῦτε
δηλόουσι(ν)
δηλοῦσι(ν)

Imperfect.

S. ἐτίμαον
ἐτίμων
ἐτίμαες
ἐτίμας
ἐτίμαε
ἐτίμα

D. ἐτιμάομεν
ἐτιμῶμεν
ἐτιμάετον
ἐτιμᾶτον
ἐτιμαέτην
ἐτιμάτην

P. ἐτιμάομεν
ἐτιμῶμεν
ἐτιμάετε
ἐτιμᾶτε
ἐτίμαον
ἐτίμων

S. ἐφίλεον
ἐφίλουν
ἐφίλεες
ἐφίλεις
ἐφίλεε
ἐφίλει

D. ἐφιλέομεν
ἐφιλοῦμεν
ἐφιλέετον
ἐφιλεῖτον
ἐφιλεέτην
ἐφιλείτην

P. ἐφιλέομεν
ἐφιλοῦμεν
ἐφιλέετε
ἐφιλεῖτε
ἐφίλεον
ἐφίλουν

S. ἐδήλοον
ἐδήλουν
ἐδήλοες
ἐδήλεις
ἐδήλοε
ἐδήλου

D. ἐδηλόομεν
ἐδηλοῦμεν
ἐδηλόετον
ἐδηλοῦτον
ἐδηλοέτην
ἐδηλούτην

P. ἐδηλόομεν
ἐδηλοῦμεν
ἐδηλόετε
ἐδηλοῦτε
ἐδήλοον
ἐδήλουν

SUBJUNCTIVE MOOD.

<i>S.</i> τιμάω τιμῶ τιμάῃς τιμᾷς τιμάῃ τιμᾷ	<i>S.</i> φιλέω φιλῶ φιλέῃς φιλήῃς φιλέῃ φιλήῃ	<i>S.</i> δηλόω δηλῶ δηλόῃς δηλοῖς δηλόῃ δηλοῖ
<i>D.</i> τιμάωμεν τιμῶμεν τιμάητον τιμᾶτον τιμάητον τιμᾶτον	<i>D.</i> φιλέωμεν φιλῶμεν φιλέητον φιλήητον φιλέητον φιλήητον	<i>D.</i> δηλόωμεν δηλῶμεν δηλόητον δηλῶτον δηλόητον δηλῶτον
<i>P.</i> τιμάωμεν τιμῶμεν τιμάητε τιμᾶτε τιμάωσι(ν) τιμῶσι(ν)	<i>P.</i> φιλέωμεν φιλῶμεν φιλέητε φιλήητε φιλέωσι(ν) φιλῶσι(ν)	<i>P.</i> δηλόωμεν δηλῶμεν δηλόητε δηλῶτε δηλόωσι(ν) δηλῶσι(ν)

OPTATIVE MOOD

<i>S.</i> τιμάοιμι τιμῶμι τιμάοις τιμῶς τιμάοι τιμῶ	<i>S.</i> φιλέοιμι φιλοῖμι φιλέοις φιλοῖς φιλέοι φιλοῖ	<i>S.</i> δηλόοιμι δηλοῖμι δηλόοις δηλοῖς δηλόοι δηλοῖ
<i>D.</i> τιμάοιμεν τιμῶμεν τιμάοιτον τιμῶτον τιμσοίτην τιμῶτην	<i>D.</i> φιλέοιμεν φιλοῖμεν φιλέοιτον φιλοῖτον φιλεοίτην φιλοίτην	<i>D.</i> δηλόοιμεν δηλοῖμεν δηλόοιτον δηλοῖτον δηλοοίτην δηλοίτην
<i>P.</i> τιμάοιμεν τιμῶμεν τιμάοιτε τιμῶτε τιμάοιεν τιμῶεν	<i>P.</i> φιλέοιμεν φιλοῖμεν φιλέοιτε φιλοῖτε φιλέοιεν φιλοῖεν	<i>P.</i> δηλόοιμεν δηλοῖμεν δηλόοιτε δηλοῖτε δηλόοιεν δηλοῖεν

Or thus (§ 87. N. 2).

τιμῶην, ὥης, ὥη φιλοῖην, οἶης, οἶη δηλοῖην, οἶης, οἶη
 ὥημεν, ὥητον, ὥήτην οἶημεν, οἶητον, οἶήτην οἶημεν, οἶητον, οἶήτην
 ὥημεν, ὥητε, ὥησαν οἶημεν, οἶητε, οἶησαν οἶημεν, οἶητε, οἶησαν

IMPERATIVE MOOD.

<i>S.</i> τίμαε τίμα τιμαέτω τιμάτω	<i>S.</i> φίλεε φίλει φιλεέτω φιλείτω	<i>S.</i> δήλοε δήλου δηλοέτω δηλούτω
<i>D.</i> τιμάειτον τιμάϊτον τιμαέτων τιμάτων	<i>D.</i> φιλέετον φιλεῖτον φιλεέτων φιλείτων	<i>D.</i> δηλόετον δηλοῦτον δηλοέτων δηλούντων
<i>P.</i> τιμάετε τιμάτε τιμαέτωσαν <i>or</i> τιμαόντων τιμαάτωσαν <i>or</i> τιμώντων	<i>P.</i> φιλέετε φιλεῖτε φιλεέτωσαν <i>or</i> φιλεόντων φιλείτωσαν <i>or</i> φιλούντων	<i>P.</i> δηλόετε δηλοῦτε δηλοέτωσαν <i>or</i> δηλοόντων δηλούτωσαν <i>or</i> δηλούντων

INFINITIVE MOOD.

τιμάειν	φιλείν	δηλόειν
τιμᾶν	φιλεῖν	δηλοῦν

PARTICIPLE.

τιμάων, ἄουσα, ἄον	φιλέων, έουσα, έον	δηλόων, όουσα, όον
τιμῶν, ὤσα, ὦν	φιλῶν, οὔσα, οὔν	δηλῶν, οὔσα, οὔν
G. ἄοντος, ὠντος	G. έοντος, οὔντος	G. όοντος, οὔντος

PASSIVE AND MIDDLE.

INDICATIVE MOOD. — Present.

<i>S.</i> τιμάομαι τιμῶμαι τιμάη τιμᾷ τιμάεται τιμάται	<i>S.</i> φιλέομαι φιλοῦμαι φιλέη <i>or</i> -έει φιλήη <i>or</i> -εῖ φιλέεται φιλεῖται	<i>S.</i> δηλόομαι δηλοῦμαι δηλόη δηλοῖ δηλόεται δηλοῦται
<i>D.</i> τιμαόμεθον τιμῶμεθον τιμάεσθον τιμᾶσθον τιμάεσθον τιμᾶσθον	<i>D.</i> φιλεόμεθον φιλούμεθον φιλέεσθον φιλεῖσθον φιλέεσθον φιλεῖσθον	<i>D.</i> δηλοόμεθον δηλούμεθον δηλόεσθον δηλοῦσθον δηλόεσθον δηλοῦσθον
<i>P.</i> τιμαόμεθα τιμῶμεθα τιμάεσθε τιμᾶσθε τιμάονται τιμῶνται	<i>P.</i> φιλεόμεθα φιλούμεθα φιλέεσθε φιλεῖσθε φιλέονται φιλοῦνται	<i>P.</i> δηλοόμεθα δηλούμεθα δηλόεσθε δηλοῦσθε δηλόονται δηλοῦνται

Imperfect.

S. ἐτιμάομην
ἐτιμῶμην
ἐτιμάου
ἐτιμῶ
ἐτιμάετο
ἐτιμάτο

D. ἐτιμαόμεθον
ἐτιμῶμεθον
ἐτιμάεσθον
ἐτιμᾶσθον
ἐτιμαέσθην
ἐτιμάσθην

P. ἐτιμαόμεθα
ἐτιμῶμεθα
ἐτιμάεσθε
ἐτιμᾶσθε
ἐτιμάοντο
ἐτιμῶντο

S. ἐφιλέομην
ἐφιλούμην
ἐφιλέου
ἐφιλοῦ
ἐφιλέετο
ἐφιλεῖτο

D. ἐφιλεόμεθον
ἐφιλούμεθον
ἐφιλέεσθον
ἐφιλείσθον
ἐφιλεέσθην
ἐφιλείσθην

P. ἐφιλεόμεθα
ἐφιλούμεθα
ἐφιλέεσθε
ἐφιλείσθε
ἐφιλέοντο
ἐφιλοῦντο

S. ἐδηλοόμην
ἐδηλούμην
ἐδηλόου
ἐδηλοῦ
ἐδηλόετο
ἐδηλοῦτο

D. ἐδηλοόμεθον
ἐδηλούμεθον
ἐδηλόεσθον
ἐδηλοῦσθον
ἐδηλοέσθην
ἐδηλοῦσθην

P. ἐδηλοόμεθα
ἐδηλούμεθα
ἐδηλόεσθε
ἐδηλοῦσθε
ἐδηλόοντο
ἐδηλοῦντο

SUBJUNCTIVE MOOD.

S. τιμάωμαι
τιμῶμαι
τιμάῃ
τιμᾷ
τιμάῃται
τιμᾶται

D. τιμαῶμεθον
τιμῶμεθον
τιμάῃσθον
τιμᾶσθον
τιμάῃσθον
τιμᾶσθον

P. τιμαῶμεθα
τιμῶμεθα
τιμάῃσθε
τιμᾶσθε
τιμάωνται
τιμῶνται

S. φιλέωμαι
φιλῶμαι
φιλέῃ
φιλῇ
φιλέῃται
φιλῇται

D. φιλεῶμεθον
φιλῶμεθον
φιλέῃσθον
φιλῇσθον
φιλέῃσθον
φιλῇσθον

P. φιλεῶμεθα
φιλῶμεθα
φιλέῃσθε
φιλῇσθε
φιλέωνται
φιλῶνται

S. δηλόωμαι
δηλῶμαι
δηλόῃ
δηλοῖ
δηλόῃται
δηλῶται

D. δηλωῶμεθον
δηλῶμεθον
δηλόῃσθον
δηλῶσθον
δηλόῃσθον
δηλῶσθον

P. δηλωῶμεθα
δηλῶμεθα
δηλόῃσθε
δηλῶσθε
δηλόωνται
δηλῶνται

OPTATIVE MOOD.

<i>S.</i> τιμασίμην τιμῳίμην τιμάοιο τιμῶο τιμάοιτο τιμῶιτο	<i>S.</i> φιλεοίμην φιλοίμην φιλέοιο φιλοῖο φιλέοιτο φιλοῖτο	<i>S.</i> δηλοοίμην δηλοίμην δηλόοιο δηλοῖο δηλόοιτο δηλοῖτο
<i>D.</i> τιμασόμεθον τιμῳόμεθον τιμάοισθον τιμῶσθον τιμαοίσθην τιμῶσθην	<i>D.</i> φιλεοίμεθον φιλοίμεθον φιλέοισθον φιλοῖσθον φιλεοίσθην φιλοίσθην	<i>D.</i> δηλοοίμεθον δηλοίμεθον δηλόοισθον δηλοῖσθον δηλοοίσθην δηλοίσθην
<i>P.</i> τιμασόμεθα τιμῳόμεθα τιμάοισθε τιμῶσθε τιμάοιντο τιμῶντο	<i>P.</i> φιλεοίμεθα φιλοίμεθα φιλέοισθε φιλοῖσθε φιλέοιντο φιλοῖντο	<i>P.</i> δηλοοίμεθα δηλοίμεθα δηλόοισθε δηλοῖσθε δηλόοιντο δηλοῖντο

IMPERATIVE MOOD.

<i>S.</i> τιμάου τιμῶ τιμάεσθω τιμάσθω	<i>S.</i> φιλέου φιλοῦ φιλέεσθω φιλείσθω	<i>S.</i> δηλόου δηλοῦ δηλοέσθω δηλούσθω
<i>D.</i> τιμάεσθον τιμᾶσθον τιμάεσθων τιμάσθων	<i>D.</i> φιλέεσθον φιλεῖσθον φιλέεσθων φιλείσθων	<i>D.</i> δηλόεσθον δηλοῦσθον δηλοέσθων δηλούσθων
<i>P.</i> τιμάεσθε τιμᾶθε τιμάεσθωσαν or τιμαέσθων τιμάσθωσαν or τιμάσθων	<i>P.</i> φιλέεσθε φιλεῖσθε φιλέεσθωσαν or φιλεέσθων φιλείσθωσαν or φιλείσθων	<i>P.</i> δηλόεσθε δηλοῦσθε δηλοέσθωσαν or δηλοέσθων δηλούσθωσαν or δηλούσθων

INFINITIVE MOOD.

τιμάεσθαι τιμᾶσθαι	φιλέεσθαι φιλεῖσθαι	δηλόεσθαι δηλοῦσθαι
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PARTICIPLE.

τιμαόμενος, η, ον τιμῳόμενος, η, ον	φιλεόμενος, η, ον φιλούμενος, η, ον	δηλοόμενος, η, ον δηλούμενος, η, ον
----------------------------------------	----------------------------------------	----------------------------------------

VERBS IN *MI*.

§ 117. 1. Some verbs in *αω, εω, οω, υω*, form their *present* and *imperfect*, and their *second aorist active* and *middle*, by dropping *ω*, and annexing the terminations *without* the connecting vowels. (§§ 84: 85.)

The *augment* of the past tenses of verbs in *μι* follows the general rules (§§ 78–80).

NOTE 1. All verbs in *μι* may be inflected like verbs in *ω*. E. g. *τιθίω, ίω*, *ίω*, for *τίθημι, ης, ησι*, imperf. *ἰτίθειν, υς, υ*, for *ἰτίθην, ης, η*.

2. The radical vowel (*α, ε, ο, υ*) is *lengthened* in the singular of the *present* and *imperfect* INDICATIVE ACTIVE. *Α* and *ε* become *η*, and *ο* becomes *ω*.

The first and third persons singular of the present indicative active end in *μι, σι*, respectively. (§ 84. N. 1.) E. g.

ιστάω	gives	ἴστημι, ης, ησι	ἴστην, ης, η
τιθέω	"	τίθημι, ης, ησι	τίθην, ης, η
διδόω	"	δίδωμι, ως, ωσι	ἐδίδων, ως, ω
δείκνυω	"	δείκνυμι, υς, υσι	ἐδείκνυν, υς, υ

NOTE 2. The termination *νσι* of the *third person plural* of the indicative active is often changed into *ᾶσι*. E. g. *τίθημι, τιθεῖνσι* for *τιθεῖσι*, that is, for *τιθένσι*, (§ 12. 5.)

3. The INDICATIVE PASSIVE and MIDDLE generally retains the *short* vowel of the root. E. g.

ιστάω, ἴστημι,	pass.	ἵσταμαι, ασαι, αιαι	ἵστάμην, ασο, ατο
τιθέω, τίθημι,	"	τίθεμαι, εσαι, ειαι	ἐπιθέμην, εσο, ετο
διδόω, δίδωμι,	"	δίδομαι, οσαι, οται	ἐδιδόμην, οσο, οτο
δείκνυω, δείκνυμι,	"	δείκνυμαι, υσαι, υται	ἐδείκνύμην, υσο, υτο

NOTE 3. The terminations *σαι, σο*, of the *second person singular*, often drop the *σ*, and are contracted with the radical vowel. E. g. *τίθημι, τίθεμαι, τίθειςαι, τίθειαι* contracted *τίθῃ*.

The old writers (as Homer, Hesiod, Herodotus) generally use the uncontracted second person singular.

4. The SUBJUNCTIVE of verbs in *ημι* and *ωμι* takes the connecting vowels and is contracted. In this case *αη* and *ωη* are contracted into *η* and *ω* respectively. The subjunctive of verbs in *νμι* follows the analogy of *τύπτω*. E. g.

ιστάω, ἴστημι	subj.	ἵστώ, ᾄης, ᾄῃ	contracted	ἵστῶ, ῆς, ῆ
τιθέω, τίθημι	"	τιθέω, ἔης, ἔῃ	"	τιθῶ, ῆς, ῆ
διδόω, δίδωμι	"	διδόω, ὀης, ὀῃ	"	διδῶ, ῶς, ῶ
δείκνυω, δείκνυμι	"	δείκνυω, ὕης, ὕῃ		

NOTE 4. In some instances the subjunctive of verbs in *μι* rejects the connecting vowel. E. g. *διασκειδάννυμι*, *διασκειδάννῃσι* for *διασκειδαννύη*. Such forms may be easily mistaken for the corresponding ones of the indicative. (§ 86. N. 2.)

5. The OPTATIVE ACTIVE of verbs in *ημι* and *ωμι* annexes to the root of the verb the endings *ην*, *ης*, *η*, dual *ητον*, *ητην*, plural *ημεν*, *ητε*, *ησαν*, preceded by *ι*. E. g.

<i>ιστάω</i> , <i>ἴστημι</i>	opt. act.	<i>ἴσταίην</i> , <i>αἴης</i> , <i>αἴη</i>
<i>τιθέω</i> , <i>τίθημι</i>	“	<i>τιθείην</i> , <i>εἴης</i> , <i>εἴη</i>
<i>διδόω</i> , <i>δίδωμι</i>	“	<i>διδοίην</i> , <i>οἴης</i> , <i>οἴη</i> .

The optative active of verbs in *νμι* follows the analogy of *τύπτω*. E. g. *δεικνύω*, *δείκνυμι*, *δεικνύοιμι*, *ύοις*, *ύοι*.

NOTE 5. The *dual* and *plural* of the optative active often drop *η* in which case *ησαν* becomes *εν*. See the paradigms.

NOTE 6. In a few instances, the diphthong *οι* in the optative active of verbs in *ωμι* is changed into *φ*. E. g. *δίδωμι*, 2 aor. opt. *δῶφην*, *δῶφης*, for *δοίην*, *δοίης*.

6. The OPTATIVE PASSIVE and MIDDLE of verbs in *ημι* and *ωμι* annexes the terminations (§ 87), likewise preceded by an *ι*. E. g.

<i>ιστάω</i> , <i>ἴστημι</i>	opt. pas.	<i>ἴσταίμην</i> , <i>αῖο</i> , <i>αῖτο</i>
<i>τιθέω</i> , <i>τίθημι</i>	“	<i>τιθείμην</i> , <i>εῖο</i> , <i>εῖτο</i>
<i>διδόω</i> , <i>δίδωμι</i>	“	<i>διδοίμην</i> , <i>οῖο</i> , <i>οῖτο</i>

The optative passive and middle of verbs in *νμι* follows the analogy of *τύπτω*. E. g. *δεικνύω*, *δείκνυμι*, *δεικνυοίμην*, *ύοιο*, *ύοιτο*.

NOTE 7. In some instances, the optative of verbs in *νμι* is formed after the analogy of verbs in *ημι* or *ωμι*. E. g. *δαινύω*, *δαίνυμι*, pres. mid. opt. 3d pers. sing. *δαινῦτε* (more analogically *δαινῦτε*).

7. The IMPERATIVE annexes the terminations to the root. (§ 88. 1.) E. g.

<i>ιστάω</i> , <i>ἴστημι</i>	imperat.	<i>ἴσταθι</i> , <i>άτω</i> · <i>ἴτασο</i> , <i>άσθω</i> ·
<i>τιθέω</i> , <i>τίθημι</i>	“	<i>τίθει</i> (§ 14. N. 4), <i>έτω</i> · <i>τίθεσο</i> , <i>έσθω</i> ·
<i>διδόω</i> , <i>δίδωμι</i>	“	<i>δίδοθι</i> , <i>ότω</i> · <i>δίδοσο</i> , <i>όσθω</i> ·
<i>δεικνύω</i> , <i>δείκνυμι</i>	“	<i>δείκνυθι</i> , <i>ύτω</i> · <i>δείκνυσο</i> , <i>ύσθω</i> .

NOTE 8. The *second person singular* of the imperative active sometimes drops *θι*, and lengthens the radical vowel. E. g. *ἴστημι*, *ἴστη* for *ἴσταθι* · *δείκνυμι*, *δείκνῦ* for *δείκνυθι*.

NOTE 9. The termination *σο* of the *second person singular* of the imperative passive and middle often drops the *σ*, and is contracted with the radical vowel. E. g. *ἴστημι*, *ἴτασο*, *ἴταο* contracted *ἴτω*.

8. The INFINITIVE ACTIVE annexes *ναι* to the root of the verb. E. g.

ιστάω, ἴστημι	inf. act.	ιστάναι
τιθέω, τίθημι	"	τιθέναι
διδόω, δίδωμι	"	διδόναι
δεικνύω, δείκνυμι	"	δεικνύναι.

9. The INFINITIVE PASSIVE and MIDDLE annexes *σθαι* to the root. E. g.

ιστάω, ἴστημι	inf. pas. & mid.	ἴστασθαι, στάσθαι
τιθέω, τίθημι	"	τιθέσθαι, θέσθαι
διδόω, δίδωμι	"	διδόσθαι, δόσθαι
δεικνύω, δείκνυμι	"	δείκνυσθαι.

10. The root of the PARTICIPLE ACTIVE is formed by annexing *ντ* to the root of the verb. E. g.

ιστάω, ἴστημι	part. act.	ιστάς, ἄντος, (§ 36. 2)
τιθέω, τίθημι	"	τιθείς, έντος, (ibid.)
διδόω, δίδωμι	"	διδούς, όντος, (ibid.)
δεικνύω, δείκνυμι	"	δεικνύς, έντος, (ibid.)

11. The PARTICIPLE PASSIVE and MIDDLE annexes *μενος* to the root of the verb. E. g.

ιστάω, ἴστημι	part. pas. & mid.	ιστάμενος, στάμενος
τιθέω, τίθημι	"	τιθέμενος, θέμενος
διδόω, δίδωμι	"	διδόμενος, δόμενος
δεικνύω, δείκνυμι	"	δεικνύμενος.

12. The SECOND AORIST ACTIVE lengthens the radical vowel throughout the *indicative* and *imperative*, and in the *infinitive*. *A*, when it is not preceded by *ρ*, becomes *η*. E. g. βιβάω, βίβημι,

2 aor. ἔβην, ης, η, ητον, ήτην, ημεν, ητε, ησαν· imperat. βήθι, ήτω, ήτον, ήτων, ήτε, ήτωσαν· infin. βήναι.

NOTE 10. KTHMI and OTHMI retain the short vowel in the second aorist active. See the Anomalous κτίνω and οττάω. See also κλύω.

Δίδωμι and τίθημι lengthen the vowel only in the singular of the second aorist indicative, and in the second aorist infinitive. See the paradigms.

NOTE 11. The second person singular of the second aorist imperative, in a few instances, takes *ς* instead of *θι*. See the Anom. δίδωμι, ἔχω, ἵημι, τίθημι, φρέω.

NOTE 12. The imperatives βῆθι and στῆθι, from βίβημι and ἴστημι, in composition, often drop *θι*, and change *η* into *α*. E. g. κατάβα for κατάβηθι.

NOTE 13. The verbs τίθημι, ἵημι, and δίδωμι, lengthen *ι* and *ο* into *ει* and *ου* in the second aorist active infinitive: thus, θεῖναι, εἶναι, δοῦναι.

NOTE 14. KTIMI, ΠΙΜΙ, ΦΘΙΜΙ, and ΠΛΩΜΙ, in some of the parts of the second aorist follow the analogy of verbs in *ημι* or *ωμι*. See the Anomalous ΚΤΙΩ, πίνω, φθίνω, and πλώω.

NOTE 15. In a few instances, the SECOND AORIST MIDDLE lengthens the radical vowel in the *indicative*, *imperative*, *infinitive*, and *participle*. See the Anomalous βάλλω, κιχάνω, όνίνημι, πίμπλημι.

NOTE 16. Those verbs in *νμι*, of which the present is used,

have no second aorist. On the other hand, when the second aorist is used, the present is obsolete. E. g. *δείκνυμι* has no second aorist; and *ἔφυν* comes from the obsolete *φτμῖ*.

In order, therefore, to complete the paradigm of verbs in *νμι*, the second aorist of *ΔΤΜΙ* is subjoined to *δείκνυμι*.

NOTE 17. DIALECTS. (1) In the INDICATIVE the Doric has *τι, ντι*, for *σι, νοι*. E. g. *τίθῃτι, τιθέντι*. (§ 84. N. 6.)

(2) In the *imperfect* and *second aorist* indicative, the Epic and Ionic dialects often use *σκον, σκόμεν*, in which case the radical vowel always remains short. E. g. *τίθῃμι, τίθεσκον* for *ἐτίθην· ἴστημι, στάσσκον* for *ἔστην*. (§ 85. N. 5.)

(3) The Epic often drops *σα* in the *third person plural* of the *imperfect* and *second aorist* active indicative, in which case the preceding long vowel is shortened. E. g. *ἴστημι, ἴστᾶν* for *ἔστησαν· τίθῃμι, ἔτιθεν* for *ἐτίθεσαν· ΔΤΜΙ, ἔδυν* for *ἔδυσαν*.

(4) The Ionic often uses *αται, ατο*, in the indicative passive and middle. E. g. *τίθῃμι, τιθέαται, ἐτιθέατο*. (§ 84. N. 6.)

(5) The Epic and Ionic often use the uncontracted SUBJUNCTIVE. E. g. *τίθῃμι, θέω* for *θῶ*.

(6) Sometimes the Epic, in the subjunctive, lengthens the radical vowel *ε* into *ει* or *η*. E. g. *τίθῃμι, θείω, θήῃς*, for *θέω, θέῃς*. (§ 116. N. 4.)

(7) It sometimes shortens the connecting vowels of the subjunctive. E. g. *τίθῃμι, θείομεν* for *θείωμεν*. (§ 86. N. 3.)

(8) In the *third person singular* of the subjunctive active, it sometimes uses *σι*. E. g. *δίδωμι, δῶσι* for *δῶ*. (§ 86. N. 2.)

(9) Verbs in *ωμι* sometimes change the radical *ο* into *ω* in the subjunctive. E. g. *δίδωμι, δώω, δώῃς*, for *δῶ, δῶς*.

(10) The epic poets sometimes lengthen the radical vowel in the INFINITIVE ACTIVE, and PARTICIPLE PASSIVE and MIDDLE. E. g. *τίθῃμι, τιθήμεναι, τιθήμενος· δίδωμι, διδοῦναι*.

NOTE 18. ACCENT. The rules stated above (§ 93) apply also to verbs in *μι*. We only observe here that,

(1) The accent of the regular *third person plural* of the *indicative active* deviates from the rule (§ 93. 1).

(2) The dissyllabic forms of the *present active indicative* of *εἰμί* and *φημί*, deviate from the rule (§ 93. 2). In composition, however, they follow the rule.

(3) The *infinitive active* takes the accent on the penult. E. g. *ιστάναι*. Except the Epic infinitive in *μεναι*, as *τιθήμεναι*.

(4) The *participle active* takes the accent on the last syllable. E. g. *ιστάς, τιθείς*.

(5) When the syllabic augment is omitted (§ 78. N. 3), long monosyllabic forms take the circumflex. E. g. *γῶ* for *ἔγνω* from *γινώσκα*.

(6) For the accent of the *subjunctive* and *optative passive* of *ἴστημι* and *δίδωμι*, see the paradigms.

Δίδωμι sometimes throws the accent back on the antepenult in the *subjunctive* and *optative passive*, when the last syllable permits it (§ 20). *Ἰσθῃμι* sometimes does the same in the *optative passive*.

Synopti-

ACTIVE

INDICATIVE. SUBJUNCTIVE. OPTATIVE.

Present.	ἴσθημι	ἴσῳ	ἴσταίνην
Imperfect.	ἴστην		
Aorist 2.	ἔστην	στῳ	σταίνην
Present.	τίθηναι	τιθῳ	τιθείην
Imperfect.	ἐτίθην		
Aorist 2.	ἔθην	θῳ	θείην
Present.	δίδωμι	διδῳ	διδοίην
Imperfect.	ἔδιδων		
Aorist 2.	ἔδων	δῳ	δοίην
Present.	δείκνυμι	δεικνύω	δεικνύοιμι
Imperfect.	ἐδείκνυν		
Aorist 2.	ἔδυν	δύω	δύην

PASSIVE AND

Present.	ἴσταμαι	ἴσῳμαι	ἴσταίμην
Imperfect.	ἴσάμην		
2 Aor. Mid.	ἔστάμην	στῳμαι	σταίμην
Present.	τίθεμαι	τιθῳμαι	τιθείμην
Imperfect.	ἐτιθέμην		
2 Aor. Mid.	ἐθέμην	θῳμαι	θείμην
Present.	δίδομαι	διδῳμαι	διδοίμην
Imperfect.	ἔδιδόμην		
2 Aor. Mid.	ἔδόμην	δῳμαι	δοίμην
Present.	δείκνυμαι	δεικνύωμαι	δεικνυοίμην
Imperfect.	ἐδεικνύμην		
2 Aor. Mid.	ἐδύμην	δύωμαι	δύμην

cal Table.

VOICE.

IMPERATIVE. INFINITIVE. PARTICIPLE.

ἵσταθι

ἱστάναι

ἱστάς

στίθι

στήναι

στάς

τίθει

τιθέναι

τιθείς

θεί

θεῖναι

θείς

δίδοθι

διδόναι

διδούς

δόθι

δοῦναι

δούς

δείκνυθι

δεικνύναι

δεικνύς

δύνθι

δύναι

δύς

MIDDLE.

ἵστασο

ἱστασθαι

ἱστάμενος

στάσο

στήσθαι

στάμενος

τίθεισο

τιθέσθαι

τιθέμενος

θείσο

θεῖσθαι

θέμενος

δίδοσο

διδόσθαι

διδόμενος

δόσο

δοσθαι

δόμενος

δείκνυσο

δεικνυσθαι

δεικνύμενος

δύσο

δυσθαι

δύμενος

ACTIVE VOICE.

INDICATIVE MOOD.

Present.

	<i>I place</i>	<i>I put</i>	<i>I give</i>	<i>I show</i>
<i>S.</i>	ἵστημι	τίθημι	δίδωμι	δείκνυμι
	ἵστης	τίθης	δίδως	δείκνυς
	ἵστησι(ν)	τίθησι(ν)	δίδωσι(ν)	δείκνυσι(ν)
<i>D.</i>	ἵσταμεν	τίθεμεν	δίδομεν	δείκνυμεν
	ἵστατον	τίθετον	δίδοτον	δείκνυτον
	ἵστατον	τίθετον	δίδοτον	δείκνυτον
<i>P.</i>	ἵσταμεν	τίθεμεν	δίδομεν	δείκνυμεν
	ἵστατε	τίθετε	δίδοτε	δείκνυτε
	ἵστασσι(ν)	τιθεῖσι(ν) or τιθέασσι(ν)	διδούσι(ν) or διδόασσι(ν)	δεικνύσι(ν) or δεικνύασσι(ν)

Imperfect.

<i>S.</i>	ἵστην	ἐτίθην	ἐδίδων	ἐδείκνυν
	ἵστης	ἐτίθης	ἐδίδως	ἐδείκνυς
	ἵστη	ἐτίθη	ἐδίδω	ἐδείκνυ
<i>D.</i>	ἵσταμεν	ἐτίθεμεν	ἐδίδομεν	ἐδείκνυμεν
	ἵστατον	ἐτίθετον	ἐδίδοτον	ἐδείκνυτον
	ἵσάτην	ἐτίθέτην	ἐδιδότην	ἐδεικνύτην
<i>P.</i>	ἵσταμεν	ἐτίθεμεν	ἐδίδομεν	ἐδείκνυμεν
	ἵστατε	ἐτίθετε	ἐδίδοτε	ἐδείκνυτε
	ἵστασαν	ἐτίθεσαν	ἐδίδοσαν	ἐδείκνυσαν

Second Aorist.

<i>S.</i>	ἔστην	ἔθην	ἔδων	ἔδυν
	ἔστης	ἔθης	ἔδως	ἔδυς
	ἔστη	ἔθη	ἔδω	ἔδυ
<i>D.</i>	ἔστημεν	ἔθεμεν	ἔδομεν	ἔδυμεν
	ἔστητον	ἔθετον	ἔδοτον	ἔδυτον
	ἔστήτην	ἔθέτην	ἔδότην	ἔδυτην
<i>P.</i>	ἔστημεν	ἔθεμεν	ἔδομεν	ἔδυμεν
	ἔστητε	ἔθετε	ἔδοτε	ἔδυτε
	ἔστησαν	ἔθεσαν	ἔδοσαν	ἔδυσαν

SUBJUNCTIVE MOOD.

Present.

<i>S.</i>	ἴσῳ	τιθῳ	διδῳ	δεικνύῳ
	ἴσῃς	τιθῃς	διδῃς	δεικνύῃς
	ἴσῃ	τιθῃ	διδῷ	δεικνύῃ
<i>D.</i>	ἴσῳμεν	τιθῳμεν	διδῳμεν	δεικνύομεν
	ἴσῃτον	τιθῃτον	διδῳτον	δεικνύῃτον
	ἴσῃτον	τιθῃτον	διδῳτον	δεικνύῃτον
<i>P.</i>	ἴσῳμεν	τιθῳμεν	διδῳμεν	δεικνύομεν
	ἴσῃτε	τιθῃτε	διδῳτε	δεικνύῃτε
	ἴσῳσι(ν)	τιθῳσι(ν)	διδῳσι(ν)	δεικνύωσι(ν)

Second Aorist.

σῳ in-	θῳ inflected	δῳ inflected	δύω (§ 117. 4.)
flect. like	like the	like the	
the Pres.	Pres.	Pres.	

OPTATIVE MOOD.

Present.

<i>S.</i>	ἴσταιην	τιθείην	διδόιην	δεικνύοιμι
	ἴσταιῃς	τιθείῃς	διδόιῃς	δεικνύοις
	ἴσταιῃ	τιθείῃ	διδόιῃ	δεικνύοι
<i>D.</i>	ἴσταιημεν	τιθείημεν	διδόιημεν	δεικνύοιμεν
	ἴσταιήτον	τιθείήτον	διδόιήτον	δεικνύοιτον
	ἴσταιήτην	τιθείήτην	διδόιήτην	δεικνύοιτην
<i>P.</i>	ἴσταιημεν	τιθείημεν	διδόιημεν	δεικνύοιμεν
	ἴσταιῃτε	τιθείῃτε	διδόιῃτε	δεικνύοιτε
	ἴσταιῃσαν	τιθείῃσαν	διδόιῃσαν	δεικνύοιεν

Or thus (§ 117. N. 5)

<i>D.</i>	ἴσταῖτον	τιθεῖτον	διδοῖτον
	ἴσταῖτην	τιθεῖτην	διδοῖτην
<i>P.</i>	ἴσταῖμεν	τιθεῖμεν	διδοῖμεν
	ἴσταῖτε	τιθεῖτε	διδοῖτε
	ἴσταῖεν	τιθεῖεν	διδοῖεν

Second Aorist.

σταιην in-	θείην inflect.	δοίην inflect.	δῶην
flect. like	like the	like the	
the Pres.	Pres.	Pres.	(§ 117. N. 7.)

IMPERATIVE MOOD.

Present.

S.	ἴσταθι or ἴστη ἴστάτω	τίθει τιθέτω	δίδοθι διδότω	δείκνυθι or δείκνυ δεικνύτω
D.	ἴστατον ἴστάτων	τίθειτον τιθέτων	δίδοτον διδότων	δείκνυτον δεικνύτων
P.	ἴστατε ἴστάτωσαν or ἰσάντων	τίθειτε τιθέτωσαν or τιθέντων	δίδοτε διδότωσαν or διδόντων	δείκνυτε δεικνύτωσαν or δεικνύντων

Second Aorist.

S.	στήθι στήτω	θέει or θές θέτω	δόθι or δός δότω	δῦθι δύτω
D.	στήτον στήτων	θέτον θέτων	δότον δότων	δῦτον δύτων
P.	στήτε στήτωσαν or στάντων	θέτε θέτωσαν or θέντων	δότε δότωσαν or δόντων	δῦτε δύτωσαν or δύντων

INFINITIVE MOOD.

Pres. ἰσάναι	τιθέναι	διδόναι	δεικνύναι
2 Aor. στήναι	θεῖναι	δοῦναι	δύναι

PARTICIPLE.

Pres. ἰστάς	τιθείς	διδούς	δεικνύς
2 Aor. στάς	θείς	δούς	δύς

PASSIVE AND MIDDLE.

INDICATIVE MOOD.

Present.

S.	ἴσταμαι ἴσασαι ἴσταται	τέθεμαι τίθειςαι or τίθη τιθεται	δίδομαι δίδοσαι δίδοται	δείκνυμαι δείκνυσαι δείκνυται
D.	ἰσάμεθον ἴσασθον ἴσασθον	τιθέμεθον τιθειςθον τιθειςθον	διδόμεθον διδουσθον διδουσθον	δεικνύμεθον δεικνυσθον δεικνυσθον
P.	ἰσάμεθα ἴσασθε ἴστανται	τιθέμεθα τιθειςθε τιθενται	διδόμεθα διδουσθε διδονται	δεικνύμεθα δεικνυσθε δεικνυνται

Imperfect.

S.	ἰσάμην	ἐπιθέμην	ἐδιδόμην	ἐδείκνυμην
	ἴστασο	ἐπίθεσο	ἐδίδοσο	ἐδείκνυσσο
	οἷ ἴστω	οἷ ἐπίθου	οἷ ἐδίδου	
	ἴσταιο	ἐπίθειο	ἐδίδοτο	ἐδείκνυτο
D.	ἰσάμεθον	ἐπιθέμεθον	ἐδιδόμεθον	ἐδείκνυμεθον
	ἴστασθον	ἐπίθεσθον	ἐδίδοσθον	ἐδείκνυσθον
	ἰσάσθην	ἐπιθέσθην	ἐδιδόσθην	ἐδείκνυσθην
P.	ἰσάμεθα	ἐπιθέμεθα	ἐδιδόμεθα	ἐδείκνυμεθα
	ἴστασθε	ἐπίθεσθε	ἐδίδοσθε	ἐδείκνυσθε
	ἴσταντο	ἐπίθεντο	ἐδίδοντο	ἐδείκνυντο

Second Aorist Middle.

ἑστάμην	ἐθέμην	ἐδόμην	ἐδύμην
inflected	inflected	inflected	inflected
like the	like the	like the	like
Imperf.	Imperf.	Imperf.	ἐδείκνυμην

SUBJUNCTIVE MOOD.

Present

S.	ἰσῶμαι	τιθῶμαι	διδῶμαι	δείκνύμαι
	ἰσῇ	τιθῇ	διδῷ	δείκνῃ
	ἰσῇται	τιθῇται	διδῶται	δείκνῃται
D.	ἰσώμεθον	τιθώμεθον	διδώμεθον	δείκνυνώμεθον
	ἰσῇσθον	τιθῇσθον	διδῷσθον	δείκνῃσθον
	ἰσῇσθον	τιθῇσθον	διδῷσθον	δείκνῃσθον
P.	ἰσώμεθα	τιθώμεθα	διδώμεθα	δείκνυνώμεθα
	ἰσῇσθε	τιθῇσθε	διδῷσθε	δείκνῃσθε
	ἰσῶνται	τιθῶνται	διδῶνται	δείκνύνται

Second Aorist Middle.

σῶμαι	θῶμαι	δῶμαι	δύωμαι
like the	like the	like the	like
Present.	Present.	Present.	δείκνύμαι

OPTATIVE MOOD.

Present.

S. ἵσταίμην	τιθείμην	διδοίμην	δείκνυμίμην
ἵσταῖο	τιθεῖο	διδοῖο	δείκνυόιο
ἵσταῖτο	τιθεῖτο	διδοῖτο	δείκνυόιτο
D. ἵσταίμεθον	τιθείμεθον	διδοίμεθον	δείκνυοίμεθον
ἵσταῖσθον	τιθεῖσθον	διδοῖσθον	δείκνυοῖσθον
ἵσταῖσθην	τιθεῖσθην	διδοῖσθην	δείκνυοῖσθην
P. ἵσταίμεθα	τιθείμεθα	διδοίμεθα	δείκνυοίμεθα
ἵσταῖσθε	τιθεῖσθε	διδοῖσθε	δείκνυοῖσθε
ἵσταῖντο	τιθεῖντο	διδοῖντο	δείκνυοῖντο

Second Aorist Middle.

σταίμην	θείμην	δοίμην	δύμην
like the	like the	like the	(§ 117. N. 17.)
Present.	Present.	Present.	

IMPERATIVE MOOD.

Present.

S. ἵτασο	τίθεσο	δίδουσο	δείκνυσσο
or ἵτω	or τίθου	or δίδου	
ἱτάσθω	τιθέσθω	διδόσθω	δείκνυσθω
D. ἱτάσθον	τιθέσθον	διδόσθον	δείκνυσθον
ἱτάσθων	τιθέσθων	διδόσθων	δείκνυσθων
P. ἱτάσθε	τιθέσθε	διδόσθε	δείκνυσθε
ἱτάσθωσαν	τιθέσθωσαν	διδόσθωσαν	δείκνυσθωσαν
or ἱτάσθων	or τιθέσθων	or διδόσθων	or δείκνυσθων

Second Aorist Middle.

στάσο	θέσο or θοῦ	δόσο or δοῦ	δύσο
like the	like the	like the	like
Present.	Present.	Present.	δείκνυσσο.

INFINITIVE MOOD.

Pres. ἵστασθαι	τιθέσθαι	διδόσθαι	δείκνυσθαι
2 A.M. σιάσθαι	θέσθαι	δόσθαι	δύσθαι

PARTICIPLE.

Pres. ἱστάμενος	τιθέμενος	διδόμενος	δείκνύμενος
2 A.M. σιάμενος	θέμενος	δόμενος	δύμενος

REMARK. It is supposed that the aorist of verbs in μι originally ended in ον, εμην, (§§ 105 : 115. 2.) Hence its name *second aorist*.

ANOMALOUS VERBS.

§ 118. 1. Anomalous verbs are those which have, or are supposed to have, *more than one present* (§ 96).

2. All verbal forms, which *omit the connecting vowel* (§ 85. 1), are anomalous; except the perfect and aorist passive (§§ 91: 92).

3. The following catalogue contains nearly all those verbs which are apt to perplex the learner.

REMARK. In this Grammar, obsolete or imaginary Presents (§ 96) and Nominatives (§ 46), are always printed in *capitals*. They are so printed "in order that the eye may not become accustomed, by means of the common letters, to a multitude of unused and merely imaginary forms, and thus rendered less capable of detecting barbarisms at first sight."

A.

AAΩ, injure, A. *ἄσα* contracted *ἄσα*, A. Pass. *ἄσασθην*, A. Mid. *ἄσάμην*. Pres. Mid. 3d pers. sing. *ἄσται*. (§ 109. N. 1.)

ἄγαμαι (*ΑΓΑΩ*, *ΑΓΗΜΙ*), admire, A. Pass. *ἡγάσθην*, F. Mid. *ἡγάσομαι*, A. Mid. (not Attic) *ἡγασάμην*. (§§ 117: 95. N. 1: 109. N. 1.)

The Present *ἡγάζομαι* or *ἡγυλομαι*, am angry at, envy, is used by the epic poets. (§ 96. 18.)

ἀγείρω (*ΑΓΕΡΩ*), collect, *ἀγεῶ*, *ἡγείρω*, *ἀγέγωχα*, *ἀγέγεσμαι*, *ἡγέσθην*, 2 A. Mid. *ἡγέρομαι* (Epic), *Infin.* *ἀγερόσθαι*, *Part.* *ἀγρόμενος* for *ἀγερόμενος*. (§§ 96. 18: 81. 1: 26. 1.)

ἄγνυμι (*ΑΓΩ*), break, F. *ἄξω*, A. *ἔαξα* (rarely *ἦξα*), 2 Perf. *ἔαγα*, 2 A. Pass. *ἔαγην* or *ἔαγην*. (§§ 96. 9: 80. N. 2.)

NOTE. The simple *ΑΓΩ* was

originally *FAΓΩ*, whence *καυάξαις* (see *κατάγνυμι*), which originally was *καFFάξαις*. (§§ 1. N. 1, 3: 10. N. 2.)

ἄγω, lead, *ἄξω*, *ἦξα*, Perf. *ἦχα* and *ἄγῃχα*, *ἦγμαι*, *ἦχθην*, 2 A. *ἦγαγον*, 2 A. Mid. *ἦγαγόμεν*. (§§ 96. 19, N. 1: 81. 1.) The Perfect *ἄγῃχα* is not Attic.

NOTE 1. *Ἀγῃχα* is formed as follows: *ἄγω*, *ΑΓΑΓΩ*, *ΑΓΟΓΩ*, *ἦγοχα*, *ἄγῃγοχα*, *ἄγῃοχα*. The omission of the second *γ* is accidental.

NOTE 2. In Homer we find Aor. Imperat. 2d pers. plur. *ἄξετε* for *ἄξατε*. (§ 88. N. 3.)

ἄΑΩ, see *ἀνδάνω*.

ἄειρω (*ΑΕΡΩ*), regular, = *αἶρω*. The epic poets have Pluperf. Mid. 3d pers. sing. *ἄωροτο* for *ἦερωτο*. (§ 96. 19.)

ἄέξω, Epic, = *αἰέξω*.

ἄημι (*ΑΕΩ*), blow, *Infin.* *ἀῆναι*, *Part.* *ἄεις*, Imperf. *ἄην* (in Homer). Pres. Pass. *ἀημαι*. (§ 117. N. 17.)

αἰρέω, praise, *έσω* and *ῆσω*, *εσα*

and ἦσα, ἦκα, ἦμαι, ἐθην.
(§ 95. N. 2.)

αἰρέω, *take, choose*, ἦσω, ἦκα, ἦμαι, ἐθην. (§ 95. N. 2.)
From ἔΑΩ, 2 A. εἶλον, 2 A. Mid. εἰλόμην, 2 F. ἔλω (rare).

In the Perfect, the Ionics prefix to this verb a sort of Attic reduplication with the smooth breathing, ἀραίρηκα, ἀραίρημαι. (§ 81.)

αἶρω (ΑΡΩ), *raise*, ἄρῶ, ἦρα, ἦρκα, ἦρμαι, ἦροθην. (§§ 96. 18: 104. N. 5.)

αἰσθάνομαι (ΑΙΣΘΩ), *perceive, feel*, Perf. Mid. ᾗσθημαι, F. Mid. αἰσθήσομαι, 2 A. Mid. ᾗσθόμην. (§ 96. 7, 10.)

ἀκαχίζω (ΑΧΩ), *trouble, afflict*, F. ἀκαχίσω, A. ἡκάχισα, 2 A. ἦκαχον, 2 A. Mid. ἡκαχόμην. Mid. ἀκαχίζομαι, *grieve, feel grief, am afflicted*. (§ 96. 10, N. 1.)

ἀκαχμένοσ, η, ον, *sharpened, pointed, a defective Perf.* Pass. Part. from ΑΧΩ. (§ 81. N.)

ἀκούω (ΑΚΩ), *hear*, ἤκουσα, ἤκουκα (not Attic), ούσμαι, ούσθην, ούσομαι, 2 Perf. ἀκήκοα, 2 Pluperf. ἤκηκόειν. (§§ 96. 18: 81: 107. N. 1: 109. N. 1.)

ἀλάομαι, *wander, rove*, Perf. Mid. ἀλάλημαι synonymous with the Present, *Infin.* ἀλάλησθαι, Part. ἀαλήμενοσ. (§§ 81. N.: 93. N. 1.)

αἰδαίνω (ΑΑΩ), *increase*, Imperf. (as if from ἀλδάνω) ἤλδανον. (§ 96. 7.)

αἰδήςκω (ΑΑΩ), *grow, thrive, cause to grow*, F. αἰδήσω. (§ 96. 10, 8.)

αἰέξω (ΑΑΕΚΩ), *ward off*, F.

αἰεξήσω, A. Mid. ᾗλεξάμην, 2 A. ᾗλαλκον. (§§ 96. 15, 10, N. 1: 26. 1.)

NOTE. The Aor. ᾗλαλκον is obtained in the following manner: ΑΛΕΚΩ, ΑΛΑΛΕΚΩ, ᾗλάλκων, ᾗλαλκον.

ἀλέομαι or ἀλεύομαι, *avoid, escape*, A. Mid. ᾗλεύαμην or ᾗλευάμην. (§§ 96. N. 12: 104. N. 1.)

ἀλείς, see εἶλλω.

ἀλείφω (ΑΛΙΦΩ), *anoint*, εἴψω, εἴψα, Perf. ἀλήλιφα, ἀλήλιμμαι. (§§ 96. 18: 81.)

ᾗΛΙΣΚΩ (ᾗΛΩ), *capture*, Perf. ἐάλωκα and ᾗλωκα have been captured, F. ἀλώσομαι shall be captured. From ᾗΛΩΜΙ, 2 A. ἐάλων and ᾗλων was captured, ἀλῶ, ἀλοίην and ἀλώην, ἀλῶναι, ἀλούς. Pass. ἀλίσκομαι, *am captured*. (§§ 96. 8, 10: 80. N. 2: 117. 12, N. 6.)

ἀλιταίνω (ΑΛΙΤΩ), *sin against, offend*, F. ἀλιτήσω, 2 A. ᾗλιτον, 2 A. Mid. ᾗλιτόμην. (§ 96. 7, 10.)

The Perf. Mid. Part. ἀλιτήμενοσ has the force of an adjective, *that has sinned against, that has offended*. (§ 93. N. 1.)

ᾗλλομαι (ᾗΛΩ), *leap, spring*, A. Mid. ᾗλάμην, 2 F. Mid. ᾗλοῦμαι, 2 A. Mid. ᾗλόμην. (§§ 96. 6: 104. N. 5.)

NOTE. Forms without the connecting vowel, 2 A. Mid. 2d pers. sing. ἔλσο, 3d pers. sing. ἔλτο, Part. ἔλμενοσ, all with the smooth breathing, for ᾗλεσο, ᾗλετο, ᾗλόμενοσ. (§ 92. N. 4.)

ᾗλώω (ᾗΛΩ), used only in the compound ἀναλώω, which

see. See also ἈΛΙΣΚΩ.
(§ 96. 10.)

ἀλύσκω (ΑΛΥΚΩ), *shun, avoid*,
F. ἀλύξω, A. ἤλυξα. (§ 96.
14.)

ἀλφαίνω or ἀλφάνω (ΑΛΦΩ),
procure, bring, find, 2 A.
ἤλφον. (§ 96. 7.)

ἈΛΩ, see ἀλίσκομαι, ἀλώω, ἀλ-
λομαι.

ἁμαρτάνω (ΑΜΑΡΤΩ), *err, sin*,
miss, Perf. ἡμάτηκα, Perf.
Pass. ἡμάτημαι, A. Pass.
ἡμαρτήθην, F. Mid. ἁμαρ-
τήσομαι, 2 A. ἡμαρτον. (§ 96.
7, 10.)

For ἡμαρτον Homer has al-
so ἡμβροτον, with the smooth
breathing.

NOTE. The Homeric ἡμβροτον
is formed as follows: ἈΜΑΡΤΩ,
ἈΜΟΡΤΩ, ἡμορτον, ἡμοροτον, ἡμ-
βροτον. (§§ 96. 19: 26. 2, N.)

ἀμβλίσκω and ἀμβλόω, *miscar-*
ry, ἀμβλώσω, ἡμβλωσα, ἡμ-
βλωκα, ἡμβλωμαι, ἡμβλώθην.
(§ 96. 8.) The Present ἀμ-
βλόω occurs only in com-
pounds.

ἀμπέχω (ἀμφί, ἔχω), *wrap a-*
round, clothe, Imperf. ἀμπεί-
χον, F. ἀμφέξω, F. Mid. ἀμ-
φέξομαι, 2 A. ἡμπισχον, 2 A.
Mid. ἡμπισχόμην. Mid. ἀμπέ-
χομαι, *wear, put on*. (§§ 14.
3: 82. N. 1.)

ἀμπισχνέομαι (ἀμφί, ἰσχνέομαι),
= ἀμπέχομαι.

ἀμπλακίσκω and ἀμβλακίσκω
(ΑΜΠΛΑΚΩ), *miss, err*, F.
ἀμπλακίσω, 2 A. ἡμπλακον,
Infinitive. ἀμπλακεῖν and some-
times ἀπλακεῖν, without the
μ. (§ 96. 8, 10.)

ἀμφιέννυμι (ἀμφί, ἔννυμι), *clothe*,

F. ἀμφιέσω or ἀμφιῶ, A.
ἡμφίεσα, Perf. Mid. ἡμφιέ-
σμαι, A. Mid. ἡμφιεσάμην.
Mid. ἀμφιέννυμαι, *put on*,
dress myself. (§§ 102. N. 2:
82. N. 1.)

ἀνάλίσκω sometimes ἀναλώω
(ἀνά, ἈΛΙΣΚΩ, ἀλώω), *ex-*
pend, consume, Imperf. ἀνή-
λισκον or ἀνάλουν, F. ἀναλώ-
σω, A. ἀνάλωσα or ἀνήλωσα,
Perf. ἀνάλωκα or ἀνήλωκα.
In double composition, A.
ἡνάλωσα, as κατηνάλωσα.
(§§ 80. N. 4: 82. N. 1.)

ἀνδάνω (ΑΔΩ), *please, delight*,
Imperf. ἡνδανον or ἐάνδανον
or ἐήνδανον, F. ἀδήσω, 2 A.
ἔαδον or ᾄδον, 2 Perf. ἔαδα.
(§§ 96. 7, 10: 80. N. 2, 3, 5.)

For ἔαδον Homer has also εὔαδον,
with the smooth breathing.

The Doric has 2 Perf. ἔαδα, with
the smooth breathing.

NOTE. The simple ΑΔΩ was
originally FAΔΩ, from which came
2 A. ἰFFαδον (like ἔμμορον from
MEIPΩ), which finally was chang-
ed into εὔαδον. (§ 1. N. 1, 3.)

ANEOΘΩ, *spring forth*, 2 Perf.
ἀνήνοθα synonymous with
the Present. (§§ 96. 19:
81.)

ἀνέχω (ἀνά, ἔχω), *hold up*, F.
Mid. ἀνέξομαι, 2 A. ἀνέσχον,
2 A. Mid. ἡνεσχόμην. Mid.
ἀνέχομαι, *endure*, Imperf. ἡ-
νεχόμην. (§ 82. N. 3.)

ἀνοίγω (ἀνά, οἶγω), *open*, Im-
perf. ἀνέωγον, F. ἀνοίξω, A.
ἀνέωξα (later ἡνοιξά), Perf.
ἀνέωχα, Perf. Pass. ἀνέωγμαι,
A. Pass. ἀνέωχθην, 2 Perf.
ἀνέωγα *stand open*, 2 A. Pass.
(later) ἡνοιγην. (§ 82. N. 1.)

ἀνώγειω, Imperf. ἀνώγειον, = following.

ἀνώγω, *command, order*, ξω, ξα, 2 Perf. ἀνώγα synonymous with the Present.

NOTE. Forms without the connecting vowel, 2 Perf. 1st pers. plur. ἀνωγμεν, Imperat. ἀνωχθι, ἀνώχθω, ἀνωχθι, for ἀνωγει, ἴτω, ἴτι. (§§ 91. N. 6: 88. N. 1.)

The last two forms take the Passive terminations σθω, σθι, ἀνώγ-εσθω, ἀνωγ-σθι. (§§ 11: 7.)

ἀπυρᾶω (ἀπό, αὔραω), *take away*, A. Part. ἀπύρας, A. Mid. Part. ἀπυράμενος.

ἀπαφίσκω (ΑΦΩ), *deceive*, F. ἀπαφήσω, 2 A. ἥπαφον. (§ 96. 8, 10, N. 1.)

ἀπολαύω (ἀπό, λαύω), *enjoy*, Imperf. ἀπέλανον or ἀπήλανον, F. ἀπολαύσω, A. ἀπέλαυσα or ἀπήλαυσα, F. Mid. ἀπολαύσομαι.

ἀπούρας, see ἀπυρᾶω.

ἀράομαι, *invoke, curse*, ἀσομαι, ασάμην, regular. From ΑΡΗΜΙ comes Epic Infinitive ἀρήμεναι. (§ 117. N. 17.)

ἀραρίσκω (ΑΡΩ), *fit, adapt, join*, F. ἄρσω, A. ἤρσα, Perf. Pass. ἄρήρεμαι, 2 A. ἤρᾶρον, 2 Perf. ἄρᾶρα (Ionic ἄρηρα), Part. fem. ἀρᾶρνῖα (§§ 96. 8, 10, N. 1: 81. N.: 103. N. 1: 104. N. 6.)

NOTE. The syncopated 2 A. Mid. Part. ἄρμενος has the force of an adjective, *suitable, adapted*. (§ 92. N. 4.)

ἀρέσκω (ΑΡΩ), *please, gratify*, F. ἀρέσω, Perf. Pass. ἤρεσμαι. (§§ 96. 10, 8: 95. N. 1: 107. N. 1.)

ἄρηναι (ΑΡΩ), *procure, ac-*

quire, earn, save, Imperf. ἄρηνύμην. (§ 96. 9.)

ἄρόω, *plough, till*, ὄσω, ὄσα, ἄρόροκα, ἄρόρομαι, ὄσθην. From ΑΡΩΜΙ, Infinitive Act. (Epic) ἀρόμεναι. (§§ 81: 95. N. 1.)

ἄρπάζω, *seize, snatch*, ἄσω or ἄξω, ἄσα or ἄξα, ἄκα, ἄσμαι or ἄγμαι, ἄσθην or ἄχθην, 2 A. Pass. ἤρπάγην. (§ 96. N. 6.)

ΑΡΩ, see αἶρω, ἄραρίσκω, ἄρεσκω, ἄρηνυμαι.

αὔξω or αὔξανω (ΑΥΓΩ), *increase*, F. αὔξήσω, A. ἠύξεσα, Perf. Pass. ἠύξημαι, A. Pass. ἠύξησθην. (§ 96. 15, 7, 10.)

αὔραω, αὔρεω, αὔρισκομαι, (ΑΥΡΩ,) used in the compounds ἀπυρᾶω, ἐπυρᾶω, ἐπυρᾶσκομαι, which see. (§ 96. 8, 10.)

ΑΥΡΩ, see the preceding.

ἀφείωνται, see ἀφίημι.

ἀφίημι (ἀπό, ἵημι), *let go*, Imperf. ἀφίειον or ἠφίειον sometimes ἠφίην, F. ἀφήσω, A. ἀφῆκα, Perf. ἀφείκα, Perf. Pass. ἀφείμαι, A. Pass. ἀφείσθην or ἀφείσθην, 2 A. Mid. ἀφείην or ἀφείμην. (§ 82. N. 1.)

NOTE. The form ἀφίωνται, in the New Testament, stands for Perf. Pass. 3d pers. plur. ἀφείνται. (See ἵημι.)

ἀφύσσω, *draw forth (liquids)*, F. ἀφύξω, A. ἤφυσα. (§ 96. N. 4.)

ΑΦΩ, see ἀπαφίσκω.

ἀχέω (ΑΧΩ), *Part. ἀχέων, οὔσα, afflicted, grieved*, Perf. Pass. ἀκήχεται or ἀκάχηται, am af-

flicted, grieve, Infin. ἀκαχέ-
σθαι, *Part.* ἀκαχήμενος or
ἀκηχήμενος. (§§ 96. 10: 95.
N. 2: 81. N.: 93. N. 1.)

ἄχθομαι (ΑΧΘΩ), *am offended,*
pained, feel indignant, A.
Pass. ἡχθέσθην, *F. Mid.*
ἄχθέσομαι. (§§ 96. 10: 95.
N. 1: 109. N. 1.)

ἄχνυμαι or ἄχομαι (ΑΧΩ), =
ἀκαχίζομαι, which see. (§ 96.
9.)

ΑΧΩ, see ἀκαχίζω, ἄχέω, ἄχνυ-
μαι.

ἄω, *blow, Imperf.* ἄον. (§ 80.
N. 5.)

ἄω, *sleep, Aor.* ἄεσα or ἄσα.
(§ 96. 10.)

ἄω, *satiate, Infin.* ἄμεναι (Ep-
ic) for ἄειν, ἄσω, ἄσα. *Pass.*
ἄομαι, *3d pers. sing.* ἄται
Epic ἄται. (§ 116. N. 6.)

ἄωστο, see ἄειρω.

B.

βαίνω and βάσχω (ΒΑΩ), *go,*
walk, F. βήσω *shall cause to*
go, Perf. βέβηκα, *Perf. Pass.*
βέβημαι (only in composi-
tion), *A. Pass.* ἐβάσθην (only
in composition), *F. Mid.*
βήσομαι, *A. Mid. (Epic)* ἐβη-
σάμην and ἐβησόμεν, *2 Perf.*
βέβηκα, *Subj.* βεβῶ, *Infin.* βε-
βάναι, *Part.* βεβώς. From
βίβημι, *2 A.* ἐβην, βῶ, βαίνη,
βῆθι (in composition often
βᾶ), βῆναι, βās. (§§ 96. 5,
18, 8: 95. N. 2: 85. N. 2:
91. N. 7.)

NOTE. The Homeric βίομαι or
βείομαι, *I shall live, is a 2 A. Mid.*
Subj. for βῶμαι. (§§ 116. N. 8,
4: 117. N. 17: 215. N. 7.)

βάλλω (ΒΑΩ), *throw, cast,*

F. βαλῶ sometimes βαλλήσω,
Perf. βέβληκα, *Perf. Pass.*
βέβλημαι, *A. Pass.* ἐβλήθην,
F. Mid. βλήσομαι (Epic),
2 A. ἔβαλον, *2 A. Mid.* ἐβα-
λόμην. (§ 96. 6, 10, 17.)

From ΒΑΕΩ, ΒΑΗΜΙ, *2*
A. ἐβην, *2 A. Mid.* ἐβλή-
μην, *Subj.* 3d pers. sing.
βλήεται for βλήται, *Opt.* βλεί-
μην, *Infin.* βλήσθαι, *Part.*
βλήμενος, all Epic. (§§ 117.
N. 15, 17: 96. 19.)

βάσχω, see βαίνω.

βαστάζω, *carry, ἄσω, ἄσα, α-*
γμαι, ἄχθην. (§ 96. N. 6.)

ΒΑΩ, see βαίνω.

βέομαι or βείομαι, see βαίνω.

βιβᾶω or βίβημι (ΒΑΩ), =
βαίνω, which see. (§ 96. 1.)

βιβρώσκω (ΒΩΡΩ), *eat, F.*
βρώσω, *Perf.* βέβρωκα, *Perf.*
Pass. βέβρωμαι, *A. Pass.*
ἐβρώσθην, *3 F.* βεβρώσομαι,
2 Perf. Part. βεβρώς. From
ΒΡΩΜΙ, *2 A.* ἔβρων. (§§ 96.
17, 1, 8: 117. 12.)

βιόω, *live, ὠσα, ὠκα, ὠμαι, ὠσα-*
μαι. From ΒΙΩΜΙ, *2 A.*
ἐβίον, βιῶ, βιοίην and βιόην,
βιῶναι, βιούς. (§ 117. 12,
N. 6.)

βιώσχομαι (βιόω), *revive, bor-*
rows the other tenses, ex-
cept Imperf, from the pre-
ceding.

βλαστάνω (ΒΛΑΣΤΩ), *bud,*
sprout, F. βλαστήσω, *A.* ἐ-
βλάστηκα, *2 A.* ἔβλαστον.
(§§ 96. 7, 10: 76. N. 2.)

ΒΛΑΩ or ΒΑΕΩ, see βάλλω.

βλώσχω (ΜΟΩ), *come, go,*

Perf. *μέμβλωκα*, 2 Aor. *ἔμολον*, 2 F. Mid. *μολοῦμαι*. (§§ 96. 17, 8: 26. N.)

NOTE. The Present *βλάσκω* is formed as follows: ΜΟΔΩ, ΜΑΟΩ, ΜΒΑΟΩ, *μβλάσκω*, *βλάσκω*. The *μ* is dropped because the combination *μβλ* cannot begin a Greek word. (§ 16. N. 1.)

βοάω, *cry out*, *ἦσω*, *ἦσα*, *ἦκα*, *ἦμαι*, *ἦθην*, *ἦσομαι*, regular. From the simple *ΒΟΩ* come the Ionic forms *ἔβωσα*, *ἔβωσθην*, *βώσομαι*. (§ 109. N. 1.)

ΒΟΛΕΩ (*ΒΑΛΩ*), Perf. Pass. *βεβόλημαι*, = *βάλλω*. (§ 96. 19, 10.)

ΒΟΛΩ, see *βούλομαι*.

ΒΟΡΩ, see *βιβρώσκω*.

βόσκω (*ΒΟΩ*), *feed*, *pasture*, F. *βοσκήσω*, A. *ἐβόσκησα*. (§ 96. 8, 10.)

βούλομαι (*ΒΟΛΩ*), *will*, Imperf. *ἐβουλόμην* or *ἡβουλόμην*, Perf. Pass. *βεβούλημαι*, A. Pass. *ἐβουλήθην* or *ἡβουλήθην*, F. Mid. *βουλήσομαι*, 2 Perf. *βέβουλα* comp. in Homer *προβέβουλα*. (§§ 96. 18, 10: 78. N. 1.) From the simple Present come Pres. Pass. *βόλομαι*, 2d pers. plur. *βόλεσθε*.

ΒΟΩ, see *βοάω*, *βόσκω*.

ΒΡΑΧΩ, *crash*, *rattle*, 2 A *ἔβραχον*.

ΒΡΩΩ, see *βιβρώσκω*.

βρῆχάομαι (*ΒΡΤΧΩ*), *roar*, *ἦσομαι*, *ἦσάμην*, Perf. *βέβρωχα* synonymous with the Present. (96. 10.)

Γ.

γαμέω (*ΓΑΜΩ*), *marry*, F. *γαμῶ*, A. *ἔγημα*, (later *ἐγάμησα*), Perf. *γεγάμηκα*, Perf. Pass. *γεγάμημαι*, A. Pass.

ἐγαμήθην, Part. fem. also *γαμέθεισα*, F. Mid. *γαμέσομαι* (in Homer). (§§ 96. 10· 95. N. 2: 102. N. 5.)

ΓΑΩ, see *ΓΙΓΝΩ*.

γεγώνω and *γεγωνέω* (*ΓΩΝΩ*), *call aloud*, 2 Perf. *γέγωνα* synonymous with the Pres.

γείνομαι (*ΓΕΝΩ*), *beget*, *bring forth*, *am born*, A. Mid. *ἐγενάμην* *begat*, *brought forth*. (§ 96. 18.)

γέντο, see *γίγνομαι*, *ΕΛΩ*.

ΓΕΝΩ, see *γίγνομαι*.

γηθέω (*ΓΗΘΩ*), *rejoice*, *ἦσω*, *ἦσα*, 2 Perf. *γέγηθα* synonymous with the Present. (§ 96. 10.)

γηράσκω and *γηράω*, *grow old*, *άσω*, *άσα*, *άκα*, *άσομαι*. From *ΓΗΡΗΜΙ*, 2 A. *ἐγήρην*, *γηρᾶναι*, *γηράς*. (§ 117. 12.)

ΓΙΓΝΩ (*ΓΕΝΩ*, *ΓΑΩ*), *produce*, *cause to exist*, Perf. Mid. *γεγένημαι*, Pass. *ἐγενήθην*, F. Mid. *γενήσομαι*, 2 Perf. *γέγονα* (poetic also *γέγαα*), 2 A. Mid. *ἐγενάμην*. Mid. *γίγνομαι* or *γίνομαι*, *produce myself*, *make myself*, *become*. (§§ 96. 1, 5, 10, 19: 26. 1.)

The 2 Perf. *γέγαα* is inflected, as far as it goes, like *βέβαα* (§ 91. N. 7.)

NOTE. For 2 A. Mid. 3d pers. sing. *ίγινετο*, we find *ίγειντο* or *γίντο*. (§ 92. N. 4.)

γινώσκω (*ΓΝΩΩ*), later *γινώσκω*, *know*, A. *ἔγνωσα* (chiefly in composition), Perf. *ἔγνωκα*, Perf. Pass. *ἔγνωσμαι*, A. Pass. *ἐγνώσθην*, F. Mid. *γνώσομαι*. From *ΓΙΝΩΜΙ*, 2 A. *ἔγνων*,

γρῶ, γροῖην, γρῶθι, γρῶραι, γρούς. (§§ 96. 1, 8: 76. N. 2: 107. N. 1: 109. N. 1: 117. 12.)

γοῶω (ΓΟΩ), bewail, regular. Imperf. also ἔγοον. From ΓΟΗΜΙ, Infin. Epic γοήμεναι. (§§ 96. 10: 117. N. 17.) ΓΩΝΩ, see γεγῶνω.

Δ.

δαινύω or δαίω, give to eat, entertain, F. δαίσω, A. ἔδαισα, A. Pass. ἐδαιοθην, A. Mid. ἐδαισάμην. Mid. δαίννμαι, feast, Opt. 3d pers. sing. δαίνῃτο. (§§ 96. 9: 109. N. 1: 117. N. 7.)

δαίω (ΔΑΩ), divide, Perf. Pass. δέδασμαι, 3d pers. plur. δεδάιεται (in Homer), F. Mid. δάσσομαι, A. Mid. ἐδασάμην. (§§ 96. 18: 107. N. 1: 95. N. 1.)

δαίω (ΔΑΩ), burn, 2 Perf. δέδῃα, 2 A. Mid. ἐδαόμην. Mid. δαίομαι, am on fire, burn. (96. 18.)

δάκνω (ΔΑΚΩ), bite, Perf. δέδῃα, Perf. Pass. δέδηγμαί, A. Pass. ἐδήχθην, F. Mid. δήξομαι, 2 A. ἔδακον. (§ 96. 5, 18.)

δαμάω (ΔΑΜΩ), subdue, tame, δαμάσω, ἐδάμυσσα, Perf. δέδμηκα, δέδμημαι, A. Pass. ἐδμήθην, 2 A. Pass. ἐδάμην. (§§ 96. 10, 17: 95. N. 1.)

δάμνημι (δαμάω), Pass. δάμνημαι, = preceding. (§ 96. 5.)

δορθάνω (ΔΑΡΘΩ), sleep, Perf. δεδόρθηκα, A. Pass. ἐδόρθην, F. Mid. δορθήσομαι, 2 A. ἔδορθον or ἔδραθον. (§§ 96. 7, 10: 26. 2: 11.)

δατέομαι, divide, share, A. Mid. ἐδατέαμην. (§ 104. N. 1.)

ΔΑΩ, see δαίω.

ΔΑΩ, cause to learn, teach, Perf. δεδάκηκα have learned, Perf. Pass. δεδάχημαι, F. Mid. δαήσομαι, 2 A. ἔδαον, 2 Perf. δέδαι have learned, 2 A. Pass. ἐδάην I learned. From ΔΕΔΑΩ, Pass. δεδάομαι. (§ 96. 10, 11.)

δειδίσκομαι or δεδίσσομαι, = δειδίσκομαι.

δεῖ (δέω), it behooves, one must, Impersonal, F. δέήσει, A. ἐδέησε.

δειδίσκομαι or δειδίσσομαι (δίω), frighten, scare, A. Mid. ἐδειδιζάμην. (§§ 96. 11, 8, 3: 76. N. 4.)

δεῖδω, see ΔΕΙΩ.

δείκνυμι (ΔΕΙΚΩ), show, F. δέξω, A. ἔδειξα, Perf. Pass. δέδειγμαι, A. Pass. ἐδείχθην. (§ 96. 9.)

The Ionic has δέξω, ἔδεξα, δέδεγμαι, ἐδέχθην.

ΔΕΙΩ or δίω or δεῖδω, fear, A. ἔδεισα (in Homer ἔδδεισα), Perf. δέδοικα am afraid, F. Mid. δείσομαι, 2 Perf. δέδια am afraid. (§§ 96. 18, N. 14: 98. N. 3: 79. N. 3.)

NOTE. Forms without the connecting vowel, 2 Perf. δειδιμιν, διδιτι, Imperat. δειδιδι, 2 Pluperf. ἐδειδιμιν. (§§ 91. N. 6: 76. N. 4: 88. N. 1.)

δεῖω, build, A. ἔδειμα, Perf. δέδμηκα, A. Mid. ἐδειμάμην. (§ 96. 17.)

δέομαι, see δέω, want.

δέομαι, see, 2 A. ἔδρακον, 2 Perf. δέδορα, A. Pass.

ἐδέχθην, 2 A. Pass. ἐδράκην.
(§§ 96. 19, 17 : 26. 2.)

δέχομαι, *receive*, δέδιγμαι, ἐδέ-
χθην, δέξομαι, ἐδεξάμην, regu-
lar.

NOTE. Forms without the con-
necting vowel, 2 A. Mid. ἰδίγμην,
ἰδικτο, (for ἰδιχόμεν, ἰδιχίτο,) In-
fin. δίχθαι (for διχίσθαι), Part.
διγμῆνος as Present. (§§ 92. N. 4 :
9. 1 : 7 : 11.)

δέω (rarely διδημι), *bind*, ἦσω,
ἦσα, ἔα, ἔμαι, ἐθην, 3d F.
δεδήσομαι. (§§ 95. N. 2 :
96. 1 : 116. R.)

δέω, *am wanting to, want*, F.
δεήσω, A. ἐδέησα, A. Pass.
ἐδεήθην, F. Mid. δεήσομαι.
Mid. δέομαι, *want, need,*
pray, beseech. (§ 96. 10.)

For A. 3d pers. sing.
ἐδέησεν, Homer has δῆσεν.

ΔΗΚΩ, see δάκνω.

δήω (ΔΑΩ), as Future, *shall*
find.

διδάσκω (ΔΙΔΑΧΩ), *teach*, F.
διδάξω (poetic also διδασκή-
σω), A. ἐδίδαξα (poetic also
ἐδιδάσκησα), Perf. δεδίδαχα,
Perf. Pass. δεδίδαγμαι, A.
Pass. ἐδιδάχθην. (§ 96. 10,
N. 10.)

διδημι, see δέω, *bind*.

διδράσκω (ΔΡΑΩ), *run away*,
Perf. δεδρακα, F. Mid. δράσο-
μαι. From ΔΡΗΜΙ, 2 A.
ἔδραν, δρῶ, δραίην, δρᾶθι,
δράναι, δράς. (§§ 96. 1, 8 :
117. 12.) This verb occurs
only in composition.

δίδωμι and διδώ (ΔΩΩ), *give*,
F. δώσω, A. ἔδωκα, Perf.
δεδωκα, Perf. Pass. δεδομαι,
A. Pass. ἐδόθην, A. Mid. ἔδω-

κάμην (not Attic), 2 A. ἔδωκ,
δῶ, δοίην, δόθι or δός, δοῦναι,
δοῦς, 2 A. Mid. ἐδόμην.
(§§ 96. 1 : 117 : 104. N. 2 :
95. N. 2.)

δίζω, *seek*, F. Mid. διζήσομαι.
Mid. διζημαι, *seek*, retains
the η throughout, as Part.
διζήμενος. (§§ 96. 10 : 117.
3.)

ΔΙΚΩ, *cast, fling*, 2 A. ἔδικον.
δίω, see ΔΕΙΩ, δειδίσκομαι.

ΔΜΑΩ, ΔΜΕΩ, see δαμάω,
δέμω.

δοάται or δέαται, *it seems*, Im-
personal, A. Mid. δοάσσα-
το, Subj. δοάσσεται, Epic.
(§§ 102. N. 5 : 86. N. 3.)

δοκέω (ΔΟΚΩ), *seem, think*,
F. δόξω, A. ἔδοξα, Perf. Pass.
δέδογμαι. The regular forms
δοκήσω, ἦσα, ἦμαι, are not
common. (§ 96. 10.)

δουπέω (ΔΟΥΠΩ), *resound*,
sound heavily, A. ἐδούπησα
(also ἐγδούπησα), 2 Perf. δέ-
δουπα. (§ 96. 10.)

NOTE. The A. ἐγδούπησα comes
from ΓΔΟΥΠΕΩ, which is formed
after the analogy of κτυπῶ from
ΤΥΠΩ. (§ 7.)

ΔΡΑΜΩ or ΔΡΕΜΩ, Perf. δε-
δράμηκα, Perf. Pass. δεδρά-
μημαι (little used), 2 A. ἔδρα-
μον, 2 Perf. δέδρομα (Epic),
F. Mid. δραμοῦμαι, = τρέχω,
which see. (§ 96. 10, 19.)

δύναμι (ΔΤΝΑΩ, ΔΤΝΗΜΙ),
am able, can, Imperf. ἐδυνά-
μην or ἡδυνάμην, Perf. Pass.
δεδύνημαι, A. Pass. ἐδυνήθην
or ἡδυνήθην (and ἐδυνάσθην),
F. Mid. δυνήσομαι, A. Mid.
(in Homer) ἐδυνησάμην.

(§§ 78. N. 1: 95. N. 2: 109. N. 1.)

δύω and *δύνω*, *enter, set, cause to enter*, F. *δύσω*, A. *ἔδυσσά*, Perf. *δέδυσκα*, A. Pass. *ἐδύθην*, F. Mid. *δύσομαι*, A. Mid. *ἐδυσάμην* (Epic also *ἐδυσόμην*), Part. *δυσόμενος* as Present, *setting*. From *ΔΥΜΙ*, 2 A. *ἔδυν*, *δύω*, *δύην*, *δύθι*, *δύναι*, *δύς*. (§§ 96. 5: 95. N. 2: 85. N. 2: 117. 12, N. 7.)

E.

ἐάφθη or *ἐάφθη*, *was fastened*, Aor. Pass. 3d pers. sing., found only in Homer.

ἐγείρω (*ΕΓΕΡΩ*), *wake, rouse*, F. *ἐγερῶ*, A. *ἡγείρα*, Perf. *ἐγήγερχα*, Perf. Pass. *ἐγήγερχμαι*, A. Pass. *ἡγέρεθην*, 2 Perf. *ἐγρήγορα* *am awake*, 2 A. *ἐγρόμην*, *ἐγροίμην*, *ἔγρεο* (Epic), *ἐγρέσθαι*. Mid. *ἐγείρομαι* *rise*. (§§ 96. 18: 81: 26. 1.)

ΕΙΛΩ (*ΙΑΩ*), *see*, F. *εἰδήσω* (rare) *shall know*, F. Mid. *εἴσομαι* *shall know*, A. Mid. *εἰσάμην* *seemed*, 2 A. *εἶδον* (rarely *ἴδον*) *saw*, *ἴδω*, *ἴδοιμι*, *ἴδε* and *ἰδέ*, *ἰδεῖν*, *ἰδών*, 2 A. Mid. *εἰδόμην* *saw*, *ἴδωμαι*, *ἰδοίμην*, *ἰδοῦ* (as interjection, *ἰδού*, *behold!*), *ἰδέσθαι*, *ἰδόμενος*, 2 Perf. *οἶδα* *know*, *εἰδῶ*, *εἰδείην*, *ἴσθι*, *εἰδέναι*, *εἰδώς*, 2 Pluperf. *ἦδεν* *knew*. Pass. *εἶδομαι*, *seem, resemble*. (§§ 96. 18, 10, N. 14: 93. N. 2: 80. N. 4.)

The 2 Perf. *οἶδα*, and 2 Pluperf. *ἦδεν*, are inflected as follows:

Perfect 2.

IND. S. *οἶδα*
οἶσθα
οἶδε(ν)

D. *ἴσμεν*
ἴστον
ἴστον

P. *ἴσμεν*
ἴστε
ἴσασι(ν)

SUBJ. S. *εἰδῶ*, *εἰδῆς*, *εἰδῆ*, D. *εἰδῆτον*, P. *εἰδῶμεν*, *εἰδῆτε*, *εἰδῶσι(ν)*.

OPT. S. *εἰδείην*, *εἰδείης*, *εἰδείη*, D. *εἰδείητον*, *εἰδείητην*, P. *εἰδείημεν*, *εἰδείητε*, *εἰδείησαν*.

IMP. S. *ἴσθι*
ἴτω

D. *ἴστον*
ἴτων

P. *ἴστε*
ἴτωσαν

NOTE 1. The Attic reduplication of *ἐγρήγορα* is anomalous.

NOTE 2. Homer has 2 Perf. 3d pers. plur. *ἐγρηγόρασι* for *ἐγρηγόρασι*, as if from *ΕΓΕΡΘΩ*.

NOTE 3. Forms without the connecting vowel, 2 Perf. Imperat. 2d pers. plur. *ἐγρήγορε*, *Infinitive* *ἐγρηγόρεσθαι*, with the terminations of the Passive, *σθε*, *σθαι*.

ἔδω, see *ἐσθίω*.

ΕΛΩ, see the following.

ἔζομαι (*ΕΛΩ*), *seat myself, sit*, Imperf. *ἐζόμην*, A. Pass. *ἐσθην* (later), 2 F. Mid. *ἔδοῦμαι*. (§§ 96. 4: 114. N. 2.) This verb is chiefly used in the compound *καθεζομαι*, which see.

ἐθέλω or *θέλω*, *will*, F. *ἐθελήσω* or *θελήσω*, A. *ἡθέλησα*, Perf. *ἡθέληκα*. (§ 96. 10.)

ἔθω, *am accustomed*, 2 Perf. *εἴωθα* (Ionic *ἔωθα*) synonymous with the Present. (§§ 96. 19: 80. N. 3, R. 1.)

INF. εἰδέναι.

PART. εἰδώς, νῖα, ός, G. ότος.

Pluperfect 2.

S. ᾔδειν, ᾔδη
ᾔδεις, ᾔδειςθα,
ᾔδησθα
ᾔδει, ᾔδη, ᾔδεινD. ᾔδειμεν, ᾔσμεν
ᾔδειτον, ᾔστον
ᾔδειτην, ᾔστηνP. ᾔδειμεν, ᾔσμεν
ᾔδειτε, ᾔστε
ᾔδεσαν, ᾔσαν

NOTE 1. Perfect. IND. 2d pers. sing. οἶσθα stands for οἶδαςθα. (§§ 84. N 6 : 91. N. 6 : 10. 2.) In the dual and plural, the forms ἴστον, ἴσμεν, ἴστε, stand for ἴδτον, ἴδμιν, ἴδτε. (§§ 91. N. 6 : 10, 1, 3.)

SUBJ. and OPT. εἰδῶ, εἰδείην, come from ΕΙΔΕΩ, whence also the F. εἰδήσω. (§ 91. N. 6.)

IMP. ἴσθι, ἴστω, &c. for ἴδθι, ἴδτω, &c. (§§ 91. N. 6 : 88. N. 1 : 10. 3.)

Pluperfect. For 1st pers. sing. ᾔδη, and 3d pers. sing. ᾔδη or ᾔδειν, see above (§ 85. N. 4.) — For 2d pers. sing. ᾔδειςθα or ᾔδησθα, see above (§§ 84. N. 6 : 85. N. 4.) — For the syncopated forms ᾔσμεν, ᾔστε, ᾔσαν, see above (§§ 91. N. 6 : 10. 1, 2. 3.)

NOTE 2. The regular forms of the Perfect οἶδας, οἶδαμιν, οἶδατον, οἶδατε, οἶδασι, belong chiefly to the later Greek.

NOTE 3. DIALECTS. Perfect. IND. 1st pers. plur. Epic and Ionic ἴδμιν for ἴσμεν.

INF. Epic ἴδμεναι for ἰδέμεναι for εἰδέναι. (§ 89. N. 1.)

Pluperfect. Epic and Ionic ᾔειδεν, ης, ει or η, plur. ᾔειδειμεν, ειτε, 3d pers. ᾔσαν. (§§ 85. N. 4 : 91. N. 6 : 10. 2.) Here the prefix ᾔ seems to be the syllabic augment lengthened. (§ 80. N. 2.) — For 3d pers. sing. ᾔδει, Herodotus (1, 45) has ᾔειδι.

εἶκω, seem, resemble, 2 Perf. εἶκα, sometimes εἶκα (Ionic οἶκα), synonymous with the Present, 2 Pluperf. ἐώκειν. (§§ 96. N. 14 : 80. N. 2, 3, 4.)

For 2 Perf. 3d. pers. plur. εἶκασι we sometimes find εἶασι.

NOTE. Forms without the connecting vowel, 2 Perf. εἶογμεν, εἶκτον, for εἶοκαμιν, εἶοκασον, 2 Pluperf. εἶκτην for ἐωκίστην. (§§ 91. N. 6 : 9. 1.)

The epic poets have also ᾔκτο or ἔκτο for ἐώκω, with the Passive termination το (§ 84. 2).

εἵλλω or εἴλω or εἰλέω (ΕΛΩ), roll up, drive to, F. εἰλήσω, A. εἵλησα, Infin. also εἴσαι or εἴσαι, Part. also εἴσας, Perf. εἵληκα, Perf. Pass. εἵλημαι, ἔελμαι, A. Pass. εἰλήσῃν, 2 A. Pass. ἐάλην, Infin. ἀλῆναι, Part. ἀλείς. (§§ 96. 18, 10, 6 : 104. N. 6 : 80. N. 2.)

NOTE. The form ἐόλητο for Pluperf. Pass. 3d pers. sing. εἵλητο, is formed as follows : ΕΛΩ, ΟΛΕΩ, ὀλήμην, ἐόλήμην, -ησο, ἐόλητο. (§§ 96. 13 : 80. N. 2.)

εἵμαρμαι, see ΜΕΙΡΩ.

εἰμί (ΕΩ, ΕΣΩ), *am*, ὦ, εἶην, ἴσθαι, εἶναι, ὦν, Imperf. ἦν (sometimes ἦμην), F. ἔσομαι, ἐσοίμην, ἔσσεσθαι, ἐσόμενος.

Present.

IND. S. εἰμί εἶς, εἷ ἐστί(ν)	D. ἐσμέν ἐστόν ἐστόν	P. ἐσμέν ἐστέ ἐστί(ν)
SUBJ. S. ὦ, ἦς, ἦ OPT. S. εἶην, εἶης, εἶη εἶητε, εἶησαν.	D. ὦμεν, ἦτον, ἦτον εἶήμεν, εἶητον, εἶήτην εἶητε, εἶησαν.	P. ὦμεν, ἦτε, ὦσι(ν) εἶήμεν, εἶητον, εἶήτην εἶητε, εἶησαν.
IMP. S. ἴσθαι ἔστω	D. ἔστων ἔστων	P. ἔστε ἔστωσαν, ἔστων
INF. εἶναι, <i>to be</i> .		
PART. ὦν, οὔσα, ὦν, G. ὄντος, <i>being</i> .		

Imperfect.

S. ἦν, ἦ ἦς, ἦσθα ἦ, ἦν	D. ἦμεν ἦτον, ἦστον ἦτην, ἦστην	P. ἦμεν ἦτε, ἦστε ἦσαν
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Future.

IND. S. ἔσομαι, ἔσῃ or ἔσει, ἔσεται or ἔσται ἔσεσθον, ἔσεσθον, P. ἐσόμεθα, ἔσεσθε, ἔσονται.	D. ἐσόμεθον, ἔσοισθον, ἐσοί- σθην, P. ἐσοίμεθα, ἔσοισθε, ἔσονται.
OPT. S. ἐσοίμην, ἔσοιο, ἔσοιτο, D. ἐσοίμεθον, ἔσοισθον, ἐσοί- σθην, P. ἐσοίμεθα, ἔσοισθε, ἔσονται.	
INF. ἔσεσθαι, <i>to be about to be</i> .	
PART. ἐσόμενος, η, ον, <i>about to be</i> .	

NOTE 1. Present IND. The 2d pers. sing. εἷ belongs to the Middle voice. Compare φιλέομαι, 2d pers. φιλή or φιλείι contracted φιλεῖ.) — The forms ἐστί, ἐσμέν, ἐστί, ἐστί come from the original ΕΣΩ. — The 3d pers. plur. ἐστί is formed from ΕΩ after the analogy of τιθεῖσι from τίθημι.

SUBJ. and OPT. ὦ, εἶην are formed from ΕΩ after the analogy of τιθεῖν, from τίθημι.

IMP. ἴσθαι, ἔστω, &c. come from the original ΕΣΩ. In the 2d pers. sing. the radical vowel ε becomes ι.

PART. ὦν, οὔσα, ὦν, stands for ἰών, ἰούσα, ἰόν. (See next Note.)

Imperfect. The 1st pers. sing. ἦ is contracted from ἦα. (See next Note.)

— For the 2d pers. sing. ἦσθα, see above § 84. N. 6.) — The 3d pers. sing. ἦν is contracted from ἦν. (See next Note.) — The forms ἦστον, ἦστην, ἦσπε, come from the original ΕΣΩ.

NOTE 2. DIALECTS. Present. IND. 1st pers. sing. Doric ἐμμί for εἰμί. — 2d pers. sing. old ἐσσί for εἶς, from the original ΕΣΩ. (§ 84. N. 6.) — 3d pers. sing. Doric ἐντί, not to be confounded with the 3d pers. plur. —

1st pers. plur. Ionic εἰμίν, poetic ἰμίν. — 3d pers. plur. Ionic ἴασι (like τιδίασσι from τιδήμει), Doric ἰντί (§ 117. N. 17).

SUBJ. uncontracted ἴω, ἴης, ἴῃ, ἴωμεν, ἴητε, ἴωσι(ν), Ionic.

OPT. uncontracted ἴοιμι, ἴοις, ἴοι, &c. Ionic.

IMPER. 2d pers. sing. ἴσο, after the analogy of the Middle. — 3d pers. sing. ἦτω for ἴτω.

INF. Epic ἴμμεναι, ἴμμεν, ἴμμεναι, ἴμμεν, Doric ἦμεν, ἦμμε. (§ 89. N. 1.)

Imperfect. 1st pers. sing. Ionic ἴα or ἦα, ἴον, ἴσκον. (§ 85. N. 5.) —

2d pers. sing. Ionic ἴας, ἴσκις, Epic ἴησθα. (§ 84. N. 6 : 85. N. 5.) —

3d pers. sing. Ionic ἦε(ν), ἴσκις, Epic ἴην, ἦην, Doric ἦς. (§ 80. N. 2.) —

3d pers. plur. Ionic and Doric ἴσαν.

NOTE 3. The 3d pers. sing. ἴστί takes the ACCENT on the penult, ἴστί, when it signifies *he, she, or it exists*. Also when it comes after εἰ, οὐκ, ὥς, ἀλλ' (for ἀλλά), and τοῦτ' (for τοῦτο) ; as οὐκ ἴστί, ἀλλ' ἴστί.

εἶμι (ΙΩ, ΕΩ, ΕΙΩ), *go, shall go*, ἴω, ἴοιμι or ἴοῖην, ἴθι, ἰέναι, ἰών, Imperf. ἦειν, F. Mid. ἴσομαι (Epic), A. Mid. (Epic) εἰσάμην. (§§ 96. 18 : 87. N. 2.)

The Present and Imperfect are inflected as follows :

Present.

IND. S. εἶμι	D. ἴμεν	P. ἴμεν
εἶς, εἶ	ἴτον	ἴτε
εἴσι(ν)	ἴτον	ἴασι(ν)
SUBJ. S. ἴω, ἴης, ἴῃ,	D. ἴωμεν, ἴητον, ἴητον,	P. ἴωμεν, ἴητε,
ἴωσι(ν).		
OPT. S. ἴοιμι, ἴοις, ἴοι,	D. ἴοιμεν, ἴοιτον, ἴοίτην,	P. ἴοιμεν,
ἴοιτε, ἴοιεν.		
IMP. S. ἴθι, εἶ	D. ἴτον	P. ἴτε
ἴτω	ἴτων	ἴτωσαν or ἰόντων
INF. ἰέναι.		
PART. ἰών, ἰούσα, ἰόν,	G. ἰόντος.	

Imperfect.

S. ἦειν	D. ἦειμεν, ἦμεν	P. ἦειμεν, ἦμεν
ἦεις, ἦεισθα	ἦειτον, ἦτον	ἦειτε, ἦτε
ἦει, ἦειν	ἦείτην, ἦτην	ἦεσαν

NOTE 1. Present. IND. The 2d pers. sing. εἶ, like εἶ from εἰμί, follows the analogy of the Middle. — The 3d pers. plur. ἴασι follows the analogy of τιδίασσι from τιδήμει. (§ 117. N. 2.)

IMP. 2d pers. sing. εἶ is used only in composition, as ἔξει for ἔξειθι from ἔξεμι. Compare § 117. N. 8.)

INF. ἰέναι comes from the imaginary ΙΕΩ, ΙΗΜΙ, after the analogy of τιδέναι from τιδίω, τιδήμει.

Imperfect. The forms ἦειν, ἦεις, &c. follow the analogy of the Pluperfect Active.

NOTE 2. DIALECTS. Present. IND. 2d pers. sing. Epic εἶσθα for εἶς. (§ 84. N. 6.)

INF. Epic ἵμεναι or ἵμεν, without the connecting vowel ε. (§ 89. N. 1.)

Imperfect. 1st pers. sing. Ionic ἦϊα, ἦα, Epic ἦϊον, ἦον. The Ionic forms are often used by the Attics. — 3d pers. sing. Ionic ἦι, Epic ἦε. — 3d pers. dual Epic ἦτην. — 1st pers. plur. Epic ἥομεν. — 3d pers. plur. Ionic ἦϊσαν, Epic ἦσαν, ἴσαν.

εἶσαι, see εἶκω.

ΕΙΠΩ (ΕΠΩ), say, A. εἶπα,

2 A. εἶπον, εἶπω, εἶποιμι, εἶπέ, εἶπεῖν, εἶπών. (§§ 96. 18: 104. N. 1: 93. N. 2.)

From ΕΡΩ (which see), Perf. εἶρηκα, Perf. Pass. εἶρημαι, A. Pass. ἐρρήθη or ἐρρήθην, 3 F. εἰρήσομαι. From εἶρω, F. ἐρέω ἐρῶ.

The epic poets have also

2 A. εἶπον (§ 80. N. 2.)

εἰργνῦμι or εἰργω (old εἶργω, εἶργω), inclose, include, shut in, F. εἶρξω, A. εἶρξα or εἶρξα, Perf. Pass. εἶργμαι or εἶοργμαι or εἶοργμαι. (§§ 96. 18, 9: 80. N. 5.)

εἶρω (ΕΡΩ), F. ἐρέω ἐρῶ, = ΕΙΠΩ, which see. (§ 96. 18.)

εἶσκω or ἴσκω (εἶκω), liken, compare, Imperf. ἥϊσκον or ἴσκον. (§ 96. 14.)

εἶωθα, see εἶθω.

εἰλύνω (rarely εἰλῶ), drive, march, F. εἰλάσω or εἰλῶ, A. ἤλασα, Perf. ἐλήλακα, Perf. Pass. ἐλήλαμαι, later ἐλήλασμαι, A. Pass. ἡλάσθην, later ἡλάσθην. (§§ 96. N. 13: 95. N. 1: 102. N. 2: 107. N. 1: 109. N. 1.)

ΕΛΕΥΘΩ (ΕΛΘΩ), F. Mid. ἐλεύσομαι, 2 A. ἤλυθον commonly ἤλυθον, ἔλθω, ἔλθοιμι, ἔλθε, ἐλθεῖν, ἐλθών, 2 Perf.

ἐλήλυθα (rarely ἤλυθα), = ἔρχομαι, which see. (§§ 96. 18: 26. 1: 93. N. 2.)

NOTE. Homer has 2 Perf. εἰλήλουθα, 1st pers. plur. εἰλήλουθαμεν for εἰληλούθαμεν. (§§ 96. N. 14: 81: 91. N. 6.)

ἐλπώ, cause to hope, give hope, 2 Perf. ἐόλπα as Present, 2 Pluperf. ἐώλπειν as Imperfect. Mid. ἐλομαι, cause myself to hope, simply I hope. (§ 80. N. 2, 3.)

ΕΛΩ, F. ἐλῶ (rare), 2. A. εἶλον, ἐλω, ἐλοιμι, ἐλε, ἐλεῖν, ἐλόν, 2 A. Mid. εἰλόμην (Alexandrian εἰλάμην), = αἰρέω, which see. (§§ 80. N. 1: 85. N. 2.)

NOTE. It may be supposed that ΕΛΩ was originally FEΛΩ, of which the 2 A. Mid. 3d. pers. sing., without the connecting vowel, would be Fέλτο or Fέντο (like βέντιστος for βέντιστος). The form Fέντο was finally changed into γέντο, he seized, which is found in Homer. (§§ 1. N. 3: 92. N. 4.)

ΕΛΩ, see εἶλλω.

ΕΝΕΓΚΩ (ΕΝΕΚΩ), A. ἤνεγκα, Perf. ἐνήνοχα, Perf. Pass. ἐνήνεγμαι, A. Pass. ἡνέχθην, 2 A. ἤνεγκον, = φέρω, which see. (§ 96. 6: 104. N. 1: 98. N. 2: 81.)

ΕΝΕΘΩ, float, lie on, sit, 2 Perf. ἐνήνοθα. (§§ 96. 19: 81.)

ΕΝΕΚΩ, see ΕΝΕΓΚΩ.

ἐνέπω or ἐννέπω or ΕΝΙΠΩ or ΕΝΙΣΠΩ (ἐν, ΕΠΩ), F. ἐνι-σπῆσω or ἐνίψω, 2 A. ἐνισπον, poetic, = ΕΠΩ, which see. (§ 96. 14, 16, 10.)

ἐνίπιω or ἐνίσσω (ΕΝΙΠΩ), *chide*, 2 A. ἐνενίπον and (as if from ΕΝΙΠΑΠΩ), ἡνίπαπον. (§ 96. 2, N. 1.)

ΕΝΙΣΠΩ, see ἐνέπω.

ἐννέπω, see ἐνέπω.

ἐννυμι (ΕΩ), *put on, clothe*, F. ἔσω, Perf. Pass. εἶμαι or ἔσμαι, Pluperf. Pass. εἶμην or ἔσμην or ἔεσμην, A. Pass. ἔσθην, A. Mid. ἔεσάμην, poetic. (§§ 96. 9: 95. N. 1: 107. N. 1: 109. N. 1: 80. N. 2.)

ἐόλητο, see εἴλλω.

ἐπαυρέω or ἐπαυρίσκομαι (ἐπί, αὐρέω, αὐρίσκομαι), *enjoy*, F. Mid. ἐπαυρήσομαι, 2 A. ἐπηῦρον, ἐπαύρω, ἐπαυρεῖν, 2 A. Mid. ἐπηυρόμην, ἐπαύρωμαι, ἐπαυρέσθαι and ἐπαύρασθαι.

ἐπίσταμαι (ΕΠΙΣΤΑΩ, ΕΠΙΣΤΗΜΙ), *understand*, Imperf. ἡπιστάμην, A. Pass. ἡπιστήθην or ἐπιστήθην, F. Mid. ἐπιστήσομαι. (§§ 117: 80. N. 4.)

ΕΠΩ, see ΕΠΩ.

ἔπω, *am occupied with, am busy*, Imperf. εἶπον, F. Mid. ἔπομαι, 2 A. ἔσπον, σπῶ, σπείν, σπών, 2 A. Mid. ἐσπόμην, σπῶμαι, σποίμην, σποῦ, σπέσθαι, σπόμενος. Mid. ἔπομαι, *follow*. (§ 80. N. 1.)

The old poets have 2 A. Mid. Subj. ἔσπωμαι, Inf. ἔσπεσθαι, Part. ἐσπόμενος.

NOTE. It seems that ἔπω was

originally ΣΕΠΩ, whence 2 A. ἔσειπον, syncopated ἔσπον. (Compare ὤς, σῶς, συς; ἔσμαι, sequor; ὑπέρ, super; ὑπό, sub; ἔ, se; ἡμῖνος, semis; ἔζομαι or rather ἔΔΩ, sedeo; ἄλς, sul, salum.)

ἐράω (poetic ἔραμαι, inflected like ἔσταμαι), *love, am in love with*, A. Pass. ἡράσθην, A. Mid. ἡρᾶσάμην (poetic) *fell in love*. (§§ 95. N. 1: 109. N. 1.)

ΕΡΙΩ or ἔρω, see ὀρέω.

ἐρείπω (ΕΡΙΠΩ), *demolish, throw down*, ἐρείψω, ἡρείψα, ἡρείψάμην, 2 A. ἡρίπον *fell down*, 2 Perf. ἐρήριπα *have fallen down*, Pluperf. Pass. 3d pers. sing. ἐρήριπτο. (§§ 96. 18: 81. N.)

ἐρέω, see ἔρομαι.

ἐριδαίνω (ΕΡΙΔΩ), *quarrel, vie with*, A. Mid. Inf. ἐριδήσασθαι. (§ 96. 7, 10.)

ἔρομαι (ΕΡΩ), Ionic εἶρομαι, Epic also ἐρέω, *ask, inquire*, F. Mid. ἐρήσομαι, 2 A. Mid. ἡρόμην, ἔρωμαι, ἐροίμην, ἐροῦ, ἐρέσθαι, ἐρόμενος. (§ 96. 18, 10.)

The Present ἔρομαι is not Attic.

ἔρῶ (ΕΡΩ), *go forth, go to perdition*, F. ἐρόήσω, A. ἡρόήσα. (§ 96. 6, 10.)

NOTE. From the simple Present comes the Homeric A. 3d pers. sing. ἔρσι, in composition ἀπείρσι, *he caused to go forth, he hurried away*. (§ 104. N. 6.)

ἐρυγγάνω or ἐρεύγομαι (ΕΡΥΓΩ), *eructate*, 2 A. ἡρυγον. (§ 96. 7, 18.)

ἐρυθαίνω (ΕΡΘΩ), *make red*, F. ἐρυθήσω, A. ἡρύθησα, Perf. ἡρύθηκα. (§ 96. 7, 10.)

ἐρύκω or ἐρυκάνω or ἐρυκανάω, *impede, keep*, 2 A. (Epic) ἐρύκακον (as if from ΕΡΥΚΑΚΩ), *Inf.* ἐρύκακείν. (§§ 96. 7, 10: 89. N. 2.)

ἐρύω or εἰρύω, *draw*, ἐρύσω, Perf. Pass. εἰρύμαι, A. Mid. εἰρύσάμην. (§ 95. N. 2.) From ΕΙΡΥΜΙ, Pres. *Inf.* εἰρύμεναι, Pres. Pass. *Inf.* εἰρύσθαι or ἐρύσθαι, Imperf. Pass. 3d pers. sing. εἰρύτο or ἐρύτο, all Epic.

ἐρχομαι, *go, come*, Imperf. ἤρχόμην. From ΕΛΕΤΘΩ (which see), F. Mid. ἐλέσσομαι, 2 A. ἤλυθον commonly ἤλθον, ἔλθω, ἔλθοιμι, ἐλθέ, ἐλθέιν, ἐλθών, 2 P. ἐήλυθα.

ΕΡΩ, see ἔρομαι, ἔρῶ.

ΕΣΘΕΩ, Perf. Pass. *Part.* ἐσθημένος or ἡσθημένος, ἡ, ον, *clothed, dressed*.

ἐσθίω, poetic ἔσθω or ἔδω, *eat*, Perf. Pass. ἐδήδεσμαι, 2 A. Pass. ἡδέσθην, 2 Perf. ἔδηδα (Epic). Pres. Pass. ἔδομαι, as F. Active, *shall eat*. From ΦΑΓΩ (which see), 2 A. ἔφαγον. (§§ 96. 10, 19, N. 8: 98. N. 2: 81: 107. N. 1: 109. N. 1.)

Homer has *Inf.* Act. ἴδμεναι (for ἰδίμεναι), and Perf. Pass. ἰδήσομαι. (§ 89. N. 1.)

ἔπω (ΕΠΩ), used only in the *Imperat.* 2d pers. plur. ἔσπετε (poetic), = ΕΙΠΩ, which see. (§ 96. 14.)

εὐάδε, see ἀνδάνω.

εὐδω, *sleep*, Imperf. ἠῦδον, F. εὐδήσω. (§ 96. 10.)

εὐρίσκω (ΕΤΡΩ), *find*, F. εὐρήσω, Perf. εὐρηκα, Perf. Pass. εὐρημαι, A. Pass. εὐρέσθην, 2 A. εὔρον, 2 A. Mid. εὐρόμην and, in writers not Attic, εὐράμην. (§§ 96. 8, 10: 95. N. 2: 85. N. 2.)

ἔχω, *hate*, Perf. Pass. ἤχθημαι, F. Mid. ἐχθήσομαι, 2 A. Mid. ἤχθόμην. Pres. Pass. ἐχθάνομαι (later ἔχθομαι), used chiefly in the compound ἀπεχθάνομαι, *am hated*. (§ 96. 10, 7.)

ἔχω (ΕΧΩ), *have*, Imperf. εἶχον, F. ἔξω, 2 A. ἔσχον, σχῶ, σχοίην, σchein, σχών, 2 A. Mid. ἐσχόμην, σχῶμαι, σχοίμην, σχοῦν, σχέσθαι, σχόμενος. (§§ 14. N. 5: 80. N. 1: 87. N. 2.) From ΣΧΕΩ, ΣΧΗΜΙ, 2 A. *Imperat.* σχές. (§ 117. N. 11.)

The forms σχήσω, ἴσχηκα, ἴσχημαι, ἴσχήθην, which commonly are subjoined to ἔχω, in strictness belong to ἴσχω, which see.

NOTE 1. Homer has a 2 Perf. ἴχυνκα (Il. 2, 218), formed as follows: ἔχω, ΟΧΩ (§ 96. 19), ὄχα, ὄχωχα, ὄχυνκα contrary to the rule (§ 14. 3).

NOTE 2. It would seem that the original form of ἔχω was ΣΕΧΩ, whence 2 A. ἴσιχον, syncopated ἴσχον. (Compare ἴτω.)

ἔψω (rarely ἐψέω), *cook, boil*, F. ἐψήσω, A. ἐψησα. (§ 96. 10.)

ΕΩ, *am*, see εἰμι.

ἔΩ, *put on*, see ἐννυμι.

ἔΩ, *send*, see ἔημι.

ἔΩ, *place, cause to sit, set*, A. εἶσα, Perf. Mid. ἤμαι sit, Pluperf. Mid. ἤμην sat, F. Mid. εἴσομαι, A. Mid. εἰσάμην. (§ 80. N. 1.)

The Perfect and Pluperfect Middle are inflected as follows :

Perfect Middle.

IND. S.	$\tilde{\eta}\mu\alpha\iota$ $\tilde{\eta}\sigma\alpha\iota$ $\tilde{\eta}\tau\alpha\iota, \tilde{\eta}\sigma\tau\alpha\iota$	D.	$\tilde{\eta}\mu\epsilon\theta\omicron\nu$ $\tilde{\eta}\sigma\theta\omicron\nu$ $\tilde{\eta}\sigma\theta\omicron\nu$	P.	$\tilde{\eta}\mu\epsilon\theta\alpha$ $\tilde{\eta}\sigma\theta\epsilon$ $\tilde{\eta}\nu\tau\alpha\iota$
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SUBJ. $\tilde{\omega}\mu\alpha\iota$, used only in the compound $\kappa\acute{\alpha}\theta\eta\mu\alpha\iota$, which see.

OPT. $\omicron\tilde{\iota}\mu\eta\nu$, only in the compound $\kappa\acute{\alpha}\theta\eta\mu\alpha\iota$.

IMP. S.	$\tilde{\eta}\sigma\omicron$ $\tilde{\eta}\sigma\theta\omega$	D.	$\tilde{\eta}\sigma\theta\omicron\nu$ $\tilde{\eta}\sigma\theta\omega\nu$	P.	$\tilde{\eta}\sigma\theta\epsilon$ $\tilde{\eta}\sigma\theta\omega\sigma\alpha\nu$
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INF. $\tilde{\eta}\sigma\theta\alpha\iota$.

PART. $\tilde{\eta}\mu\epsilon\nu\omicron\varsigma, \eta, \omicron\nu$, (§ 93. N. 1.)

Pluperfect Middle.

S.	$\tilde{\eta}\mu\eta\nu$ $\tilde{\eta}\sigma\omicron$ $\tilde{\eta}\tau\omicron, \tilde{\eta}\sigma\tau\omicron$	D.	$\tilde{\eta}\mu\epsilon\theta\omicron\nu$ $\tilde{\eta}\sigma\theta\omicron\nu$ $\tilde{\eta}\sigma\theta\eta\nu$	P.	$\tilde{\eta}\mu\epsilon\theta\alpha$ $\tilde{\eta}\sigma\theta\epsilon$ $\tilde{\eta}\nu\tau\omicron$
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NOTE 1. For the forms $\tilde{\eta}\sigma\tau\alpha\iota, \tilde{\eta}\sigma\tau\omicron$, see above (§ 107. N. 1.)

NOTE 2. For $\tilde{\eta}\nu\tau\alpha\iota, \tilde{\eta}\nu\tau\epsilon$, the Ionic has $\tilde{\iota}\alpha\tau\alpha\iota, \tilde{\iota}\alpha\tau\omicron$. (§ 91. N. 2.)

$\tilde{\epsilon}\omega\nu\tau\alpha\iota$, see $\tilde{\iota}\eta\mu\iota$.

Z.

$\zeta\acute{\alpha}\omega$, live, $\zeta\acute{\eta}\sigma\omega$, $\tilde{\epsilon}\zeta\eta\sigma\alpha\iota$, $\tilde{\epsilon}\zeta\eta\kappa\alpha$, $\tilde{\epsilon}\zeta\eta\sigma\omicron\mu\alpha\iota$. (§ 116. N. 2.)
From $\zeta\eta\mu\iota$, Imperat. $\zeta\eta\theta\iota$
(sometimes $\zeta\tilde{\eta}$), Imperf. $\tilde{\epsilon}\zeta\eta\nu$.
(§ 117. N. 8.)

$\zeta\acute{\epsilon}\nu\gamma\tilde{\nu}\mu\iota$ ($\zeta\tau\Gamma\Omega$), yoke, F.
 $\zeta\acute{\epsilon}\nu\zeta\omega$, A. $\tilde{\epsilon}\zeta\epsilon\nu\zeta\alpha$, Perf. Pass.
 $\tilde{\epsilon}\zeta\epsilon\nu\gamma\mu\alpha\iota$, A. Pass. $\tilde{\epsilon}\zeta\acute{\epsilon}\nu\gamma\theta\eta\nu$,
2 A. Pass. $\tilde{\epsilon}\zeta\acute{\epsilon}\nu\gamma\eta\nu$. (§ 96.
18, 9.)

$\zeta\acute{\omega}\nu\tilde{\nu}\mu\iota$ ($\zeta\omicron\Omega$), gird, F. $\zeta\acute{\omega}\sigma\omega$,
A. $\tilde{\epsilon}\zeta\omega\sigma\alpha$, Perf. $\tilde{\epsilon}\zeta\omega\kappa\alpha$, Perf.
Pass. $\tilde{\epsilon}\zeta\omega\sigma\mu\alpha\iota$, A. Pass. $\tilde{\epsilon}\zeta\acute{\omega}$ -
 $\sigma\theta\eta\nu$ (§§ 96. 9 : 107. N. 1 :
109. N. 1.)

H.

$\tilde{\eta}\mu\alpha\iota$, see $\tilde{\epsilon}\Omega$, place.

$\tilde{\eta}\mu\iota$, say. The Imperfect $\tilde{\eta}\nu, \tilde{\eta}$,
is used chiefly in the formulas

$\tilde{\eta}\nu \delta' \acute{\epsilon}\gamma\acute{\omega}$, said I; $\tilde{\eta} \delta' \acute{\omicron}\varsigma$,
said he.

$\tilde{\eta}\mu\acute{\upsilon}\omega$, bend down, regular.
Homer has Perf. 3d pers.
sing. $\acute{\epsilon}\mu\nu\tilde{\eta}\mu\acute{\upsilon}\kappa\epsilon$ (in composi-
tion $\acute{\upsilon}\pi\epsilon\mu\nu\tilde{\eta}\mu\acute{\upsilon}\kappa\epsilon$) for $\tilde{\eta}\mu\upsilon\kappa\epsilon$.
(§ 81.)

Θ.

$\Theta\Lambda\tilde{\nu}\Omega$, see $\theta\tilde{\nu}\tilde{\eta}\sigma\kappa\omega$.

$\theta\acute{\alpha}\omicron\mu\alpha\iota$ and $\theta\tilde{\eta}\acute{\omicron}\mu\alpha\iota$, admire,
F. Mid. $\theta\tilde{\eta}\tilde{\eta}\sigma\omicron\mu\alpha\iota$, A. Mid.
 $\acute{\epsilon}\theta\tilde{\eta}\sigma\acute{\alpha}\mu\eta\nu$ and $\acute{\epsilon}\theta\tilde{\eta}\sigma\acute{\alpha}\mu\eta\nu$.
(§ 96. 18, 10.)

$\theta\acute{\alpha}\pi\tau\omega$ ($\Theta\Lambda\Phi\Omega$), bury, $\theta\acute{\alpha}\psi\omega$,
 $\tilde{\epsilon}\theta\alpha\psi\alpha$, $\tilde{\epsilon}\theta\alpha\mu\mu\alpha\iota$, 2 A. Pass.
 $\tilde{\epsilon}\tilde{\iota}\acute{\alpha}\phi\eta\nu$. (§§ 96. 2 : 14. 3.)

$\Theta\Lambda\Phi\Omega$, am astonished, 2 A.
 $\tilde{\epsilon}\tilde{\iota}\alpha\phi\omicron\nu$, 2 Perf. $\tilde{\epsilon}\tilde{\iota}\theta\eta\pi\alpha$ (con-
trary to § 14. 3) synonymous
with the Present. (§ 96. 18.)

$\Theta\Lambda\Omega$, suckle, suck, A. Mid.

ἐθῆσάμην, Pres. Mid. Inf.
 θῆσθαι (contracted from
 θάεσθαι, § 23. N. 1).

θῆλω, see ἐθῆλω.

ΘΕΡΩ, warm, F. Mid. θέρσο-
 μαι, 2 A. Pass. ἐθέρην. Mid.
 θέρομαι, warm myself.
 (§ 103. N. 1.)

θίω (ΘΕΤΩ), run, F. Mid.
 θεύσομαι, θευσοῦμαι. (§§ 96.
 N. 12: 114. N. 1.)

θίω, put, see τίθημι.

θιέομαι, see θάομαι.

θιγγάνω (ΘΙΓΩ), touch, F. Mid.
 θίζομαι, 2 A. ἔθιγον, θιγέιν,
 θιγών. (§ 96. 7.)

θνήσκω (ΘΑΝΩ), die, Perf.
 τέθνηκα am dead, 2 A. ἔθα-
 νον, 2 Perf. τέθναα, τεθνάην,
 τέθνααθι, τεθνάναι, τεθνεώς
 (Epic τεθνηώς or τεθνεώς),
 F. Mid. θανοῦμαι. From
 ΤΕΘΝΗΚΩ, F. τεθνήξω,
 τεθνήξομαι. (§§ 96. 17, 8,
 11: 91. N. 7: 99. N.)

ἵημι and ἰέω (ΕΩ), send, Imperf. ἵην or ἴουν, F. ἥσω, A. ἦκα,
 Perf. εἶκα, Perf. Pass. εἶμαι, A. Pass. ἔθην or εἰθην, 2 A. ἦν
 (not used in the sing. of the Ind.), ὦ, εἶην, ἔθι or ἔς, εἶναι,
 εἶς, 2 A. Mid. ἔμην or εἰμην, ὦμαι, εἰμην, ἔσο or οὖ, ἔσθαι,
 ἔμενος. (§§ 96. 1: 104. N. 2: 80. N. 1: 95. N. 2: 117.
 N. 11, 13.)

The Present and Imperfect, and the Second Aorist Active
 and Middle are inflected as follows:

Present Active.

IND. S.	ἵημι
	ἵης
	ἵησι(ν)
D.	ἵεμεν
	ἵετον
	ἵετον
P.	ἵεμεν
	ἵετε
	ἵεσσι(ν), ἵασι(ν)

Present Passive and Middle.

S.	ἵεμαι
	ἵεσαι, ἵη
	ἵεται
D.	ἵεμεθον
	ἵεσθον
	ἵεσθον
P.	ἵεμεθα
	ἵεσθε
	ἵενται

ΘΟΡΩ, see θρώσκω.

ΘΡΕΦΩ, see τρέφω.

ΘΡΕΧΩ, see τρέχω.

θρύπτω (ΘΡΥΦΩ), crumble,
 θρύψω, ἔθρυψα, 2 A. Pass.
 ἐθρύφην. (§§ 96. 2: 14. 3.)

θρώσκω (ΘΟΡΩ), leap, spring,
 2 A. ἔθορον, F. Mid. θοροῦ-
 μαι. (§ 96. 17, 18.)

ΘΥΦΩ, see τύφω.

θῦω, sacrifice, θῦσω, ἔθῦσα,
 τέθῡκα, ἐτύθην. (§§ 95. N.
 2: 14. N. 3.)

I.

ἰδρύω, locate, ὕσω, νοσα, νκα,
 νμαι, A. Pass. ἰδύθην and
 ἰδρύνθην. (§ 95. 5.)

ΙΑΩ, see ΕΙΑΩ.

ἰέω, see ἵημι.

ἰζω and ἰζάνω (ΕΔΩ), seat, sit,
 F. ἴσω and ἰῶ, A. ἴσα, F. Mid.
 ἰζήσομαι. (§§ 96. 16, 4, 7,
 10: 102. N. 1.)

SUBJ. ἰῶ, like τιθῶ from
τίθημι.

OPT. ἰείην, like τιθείην.

IMP. *S.* ἴεθι, ἰέτω, *D.* ἴε-
τον, ἰέτων, *P.* ἴετε,
ἰέτωσαν.

INF. ἰέναι.

PART. ἰείς, ἰίσα, ἔν.

Imperfect Active.

S. ἴην, ἴης, ἴη, *D.* ἴμεν,
ἴετον, ἴέτην, *P.* ἴμεν,
ἴετε, ἴεσαν.

Second Aorist Active.

IND. *S.* ἦν
ἦς
ἦ

D. ἔμεν, ἔμην
ἔτον, ἔτον
ἔτον, ἔτην

P. ἔμεν, ἔμην
ἔτε, ἔτε
ἔσαν, ἔσαν

SUBJ. ᾧ, inflected like the
Present.

OPT. εἶην, like the Pres-
ent.

IMP. ἔθι, like the Present.

INF. εἶναι.

PART. εἶς, εἷσα, ἔν.

SUBJ. ἰῶμαι, like τιθῶμαι.

OPT. ἰέμην, like τιθείμην.

IMP. *S.* ἴσο or ἴον, ἴσθω,
D. ἴεσθον, ἴεσθων, *P.* ἴεσθε,
ἴεσθωσαν.

INF. ἴεσθαι.

PART. ἰέμενος, η, ον.

Imperf. Passive and Middle.

S. ἰέμην, ἴσο or ἴον, ἴετο,
D. ἰέμεθον, ἴεσθον, ἴεσθην,
P. ἰέμεθα, ἴεσθε, ἴεντο.

Second Aorist Middle.

S. ἔμην, εἶμην
ἔσο
ἔτο, εἶτο

D. ἔμεθον, εἶμεθον
ἔσθον, εἶσθον
ἔσθην, εἶσθην

P. ἔμεθα, εἶμεθα
ἔσθε, εἶσθε
ἔντο, εἶντο

SUBJ. ᾧμαι, inflected like the
Present.

OPT. εἶμην, like the Present.

IMP. ἔσο, like the Present.

INF. ἔσθαι.

PART. ἔμενος, η, ον.

NOTE 1. The *Present Ind.* 3d pers. plur. ἰᾶσι is contracted from ἰᾶσι.
(§ 117. N. 2.)

NOTE 2. For Imperf. Act. ἴην, there occurs a form ἴιν, found only in
composition.

NOTE 3. Homer has F. ἴσα, A. ἴσα, ἴησα. (§§ 95. N. 2 : 80. N. 3.)

NOTE 4. The form ἴωνται for Perf. Pass. 3d pers. plur. εἶνται, is obtained
as follows: 'ΕΩ, 'ΟΩ, ᾶμαι, ἴωμαι, ἴωνται. (§§ 96. 19 : 80. N. 3.) See
ἀφίημι.

ἰκνέομαι and ἰκάνω and ἰκω, *come*, Perf. ἰγμαι, F. Mid. ἰζομαι, 2 A. Mid. ἰκόμην. (§ 96. 5; 10, 7.)

NOTE. Homer has A, Act. 3d pers. plur. ἴζον for ἴξαν. (§ 85. N. 2.)

ἸΛΗΜΙ (ἸΛΑΩ), *am propitious*, Imperat. Ἰλαθι or Ἰληθι, Perf. (as Present) Subj. ἰλήκω, Opt. ἰλήκοιμι, F. Mid. ἰλάσομαι, A. Mid. ἰλασάμην. Mid. ἰλάσκομαι (rarely ἰλάομαι), *propitiate*. (§§ 96. 8: 95. N. 2.)

ἸΠΙΑΜΙ (ΠΤΑΩ, ἸΠΤΗΜΙ), F. Mid. πτήσομαι, 2 A. ἔπιπτην, 2 A. Mid. ἐπιτάμην, = πέτομαι, which see. (§ 96. 1.)

ἰσχω, see ἔισχω.

ἸΣΤΗΜΙ (ΣΤΑΩ), *place, cause to stand*, F. στήσω, A. ἔστησα, Perf. ἔστηκα *stand*, later ἔστακα *have placed*, Pluperf. ἔστήκειν or εἰστήκειν *was standing*, Perf. Pass. ἔσταμαι, A. Pass. ἐστάθην, 2 Perf. ἔσταα *stand*, ἐστῶ, ἑσταίην, ἔσταθι, ἐστάναι, ἐστώς, 2 A. ἔστην *stood*, στή, σταίην, στήθι, στήναι, στάς. Mid. ἱσταμαι, *cause myself to stand, stand*, (§§ 96. 1: 117: 77. N. 2: 91. N. 7: 95. N. 2.)

NOTE. The augment of the Perfect and Pluperfect, in this verb, takes the rough breathing.

ἸΣΧΑΝΑΩ and ἰσχάνω, = ἰσχω, which see. (§ 96. 7, 10.)

ἸΣΧΝΕΟΜΑΙ, = ἰσχομαι. (§ 96. 5, 10.)

ἸΣΧΩ (ἔχω), *take hold of, hold, restrain*, F. σχήσω, Perf. ἔσχηκα, Perf. Pass. ἔσχημαι, A. ἑσχέθην, F. Mid. σχήσο-

μαι, 2 A. ἔσχον. Mid. ἰσχομαι, *restrain myself*. (§§ 96. 1, 10: 95. 2.)

ΙΩ, see εἶμι, γο.

K.

ΚΑΔΩ, see καίνυμαι.

καθεζομαι (κατά, ἔζομαι), *sit down*, Imperf. ἐκαθεζόμην, A. Pass. ἐκαθίσθην (later), 2 F. Mid. καθεδοῦμαι. (§§ 14. 1: 82. N. 1.)

καθεύδω (κατά, εὐδω), *sleep*, Imperf. καθεῦδον or καθευδον or ἐκάθευδον, F. καθεδήσω. (§§ 14. 1: 82. N. 2.)

κάθημαι (κατά, ἤμαι), *sit down*, Subj. κάθωμαι, Opt. καθοίμην, Imperat. κάθησο (later κάθου), Inf. καθῆσθαι, Part. καθήμερος, Pluperf. Mid. καθήμην or ἐκαθήμην *sat down*. (§§ 14. 1: 82. N. 3.)

καθίζω and καθίζανω (κατά, ἴζω, ἰζάνω), *seat, cause to sit down, sit down*, Imperf. ἐκάθιζον, F. καθίσω or καθιῶ, A. ἐκάθισα, Perf. κενάθικα, F. Mid. καθιζήσομαι. (§§ 14. 1: 82. N. 1.)

καίνυμαι, *surpass, excel*, Imperf. ἐκαίνυμην, Perf. Pass. (from ΚΑΔΩ), κέκασμαι or κέκαδμαι. (§ 107. N. 5.)

καίω or κῶω, *burn*, A. (Epic) ἔκηα or ἔκεα or ἔκεια, 2 A. Pass. ἐκάνη. From ΚΑΥΩ, F. καύσω, A. ἔκανσα, Perf. Pass. κέκανυμαι, A. Pass. ἐκαύθην. (§§ 96. 18: 104. N. 1.)

καλέω (ΚΑΛΩ), *call*, F. καλέσω or καλῶ, A. ἐκάλεσα, Perf. κέκληκα, Perf. Pass. κέκλημαι, Opt. κελήμην, Inf. κελή-

σθαι, *Part.* κεκλημένος, *A.* Pass. ἐκλήθην. (§§ 96. 10, 17: 95. N. 1: 91. 5: 102. N. 2.)

κάμω (*KAMΩ*), *labor*, *am weary*, *Perf.* κέκηκα, *2 A.* ἔκαμον, *F. Mid.* καμούμαι. (§ 96. 5, 17.)

κατάγνυμι (κατά, ἄγνυμι), *break down*, *break to pieces*, *F.* καταξω (also κατεάξω, with

the augment of the *Aor. Ind.*), *A.* κατέαξα, *Part.* κατέαξας with the augment of the *Indicative*, *2 Perf* κατέαγα *am broken to pieces*, *2 A. Pass.* κατεάγην.

NOTE. For *Aor. Opt.* 2d pers. sing. κατάξαις, Hesiod (*Op. et D.* 692) has καυάξας (see ἄγνυμι).

καυάξαις, see the preceding. *KATΩ*, see καίω.

κείμει (*κέω*, *κίω*, *KEIMI*), *lie down*, *recline*, *κέωμαι*, *κειόμην*, *κείσο*, *κείσθαι*, *κείμενος*, *Imperf.* ἐκίμην, *F. Mid.* κείσομαι. (§§ 96. 18: 117.)

The Present and Imperfect are inflected as follows :

Present.

<i>IND. S.</i> κείμει	<i>D.</i> κείμεθον	<i>P.</i> κείμεθα
κείσαι	κείσθον	κείσθε
κείται	κείσθον	κείνται

SUBJ. κέωμαι, like τύπτωμαι.

OPT. κειόμην, like τυπτοίμην.

<i>IMP. S.</i> κείσο	<i>D.</i> κείσθον	<i>P.</i> κείσθε
κείσθω	κείσθων	κείσθωσαν

INF. κείσθαι.

PART. κείμενος, η, ον.

Imperfect.

<i>S.</i> ἐκίμην	<i>D.</i> ἐκείμεθον	<i>P.</i> ἐκείμεθα
ἔκεισο	ἔκεισθον	ἔκεισθε
ἔκειτο	ἐκείσθην	ἔκειντο

NOTE. The Present *κίω* or *κίω* has the signification of the Future, *shall lie down* ; also, *desire to lie down*.

κέλομαι, *command*, *F. Mid.* κελήσομαι, *A. Mid.* ἐκελησάμην, *2 A. Mid.* ἐκεκλόμην for ἐκεκλόμην. (§§ 96. 10: 78. N. 2: 26. 1.)

κεντέω, *prick*, *regular.* From *KENTΩ*, *A. Inf.* κένσαι. (§§ 96. 10: 12. N. 4.)

κεράννυμι (poetic κερᾶω), *mix*, *F.* κερᾶσω, *A.* ἐκέρυσσα, *Perf.*

κέκρακα, *Perf. Pass.* κέκραμαι or κέκερασαι, *A. Pass.* ἐκράσθην or ἐκεράσθην. (§§ 96. 9: 26. 1: 107. N. 1: 109. N. 1.)

For *Aor. Act. Inf.* κερᾶσαι, Homer has κερᾶσαι.

κερδαίνω (*ΚΕΡΔΩ*), *gain*, *F.* κερδαίνω (in writers not Attic κερδήσω), *A.* ἐκέρδανα (not

Attic ἐκέρδησα), Perf. κεκέρδευκα or κεκέρδηκα. (§ 96. 7, 10.)

κέω, see κείμαι.

κήδω (ΚΑΛΩ), *trouble, vex, worry*, F. Mid. κεκαδήσομαι, A. Mid. Imperat. 2d. pers. sing. κήδεσαι, 2 Perf. κέκηδα *am anxious*. Mid. κήδομαι, *am anxious about, care for*. (§§ 96. 18, 10, 11: 95. N. 2.)

κίδνημι, Mid. κίδναμαι, = σκίδνημι, -αμαι.

κικλήσκω (ΚΑΛΩ), = καλέω. (§ 96. 17, 1, 8.)

κίρνημι and κίρνώω, = κεράννυμι. (§ 96. 16, 6.)

κίχων (ΚΙΧΩ), *reach, find*, F. Mid. κιχήσομαι, A. Mid. ἐκιχυσάμην, 2 A. ἔκικον. From ΚΙΧΗΜΙ, 2 A. ἐκίχην, Subj. κιχῶ (Epic κικίω), Opt. κίχῃην, Inf. κιχῆναι, Part. κίχεις. 2 A. Mid. Part. κιχήμενος. (§§ 96. 7, 10. 117. N. 17, 15.)

κίχρημι (χράω), *lend*, the rest from χράω, which see. (§ 96. 1.)

κίω, *go*, Imperf. ἔκιοι.

κλάζω (ΚΛΑΓΩ), *clang*, F. κλάγξω, A. ἔκλαγξα, 2 A. ἔκλαγον, 2 Perf. κέκληγα or κέκλαγγα. From κεκλήγω, Pres. Part. κεκλήγων. (§ 96. 4, 6, 18, 11.)

κλαίω or κλᾶω, *weep*, F. κλαιήσω or κλαήσω. From ΚΛΑΓΩ, A. ἔκλαυσα, F. Mid. κλαύσομαι, κλανσοῦμαι. (§ 96. 10: 114. N. 1.)

κλάω, *break*, κλάσω, ἔκλασα, κέκλακα, κέκλασμαι, ἐκλάσθην. From ΚΛΗΜΙ, 2 A. Part.

κλάς. (§§ 95. N. 1: 107. N. 1: 109. N. 1: 117.)

κλύω, *hear*, Imperf. ἔκλυον synonymous with the Aorist. From ΚΛΥΜΙ, 2 A. Imperat. κλῦθι and κέκλῦθι, 2 A. Mid. Part. κλύμενος as adjective, *celebrated, famous*. (§§ 78. N. 2: 117. N. 10.)

ΚΜΑΩ, see κάμνω.

κορέννυμι (ΚΟΡΩ), *satiate*, F. κορέσω, A. ἐκόρεσα, Perf. κεκόρηκα, Perf. Pass. κεκόρησμαι (Ionic κεκόρημαι), A. Pass. ἐκορέσθην. (§§ 96. 10, 9: 95. N. 2: 107. N. 1: 109. N. 1.)

κράζω (ΚΡΑΓΩ), *cry*, F. κράξω, F. Mid. κράξομαι, 2 Perf. κέκραγα synonymous with the Present. From ΚΕΚΡΑΓΩ, F. Mid. κεκράξομαι, A. (later) ἐέκκραξα. (§ 96. 4, 11.)

NOTE. Forms without the connecting vowel, 2 Perf. 1st pers. plur. κέκραγμεν, Imperat. 2d pers. sing. κέκραχθι, 2 Pluperf. 1st pers. plur. ἐέκκραγμεν. (§ 91. N. 6.)

κρέμαμαι (κρεμάω, ΚΡΕΜΗΜΙ), *suspend myself, hang*, Subj. κρέμωμαι, Opt. κρεμαίμην or κρεμοίμην, F. Mid. κρεμήσομαι. (§ 117.)

κρεμάννυμι (later κρεμάω), *suspend, hang*, F. κρεμάσω or κρεμῶ, A. ἐκρέμασα, A. Pass. ἐκρεμάσθην. (§§ 96. 9: 95. N. 1: 102. N. 2: 109. N. 1.)

κρήνημι, κρήναι, Imperf. ἐκρηνᾶμην, = preceding. (§ 96. 6: 117.)

κτιάομαι, *possess*, Perf. Mid. κέκτημαι and ἔκτημαι, Subj. κε-

πτῶμαι, *Opt.* κεκτῆμην and κεκτόμην (Ionic κεκτεώμην), *Infinitive* κεκτῆσθαι, *Part.* κτετμένος, *F. Mid.* κτήσομαι, *A. Mid.* ἐκτησάμην, (§§ 76. N. 3: 91. N. 3.)

κτείνω and κτίννυμι (KTENΩ, KTAΩ), *kill*, *F.* κτενῶ, *A.* ἔκτεινα, *Perf.* ἔκτακα and ἐκτόνηκα, *Perf. Pass.* ἔκταμαι, *A. Pass.* ἐκτάθην (sometimes ἐκτάνθην), 2 *A.* ἔκτανον, 2 *Perf.* ἔκτονα. From ΚΤΗΜΙ, 2 *A.* ἔκταν, κτῶ, κταίην, κτάναι, κτάς, 2 *A. Mid.* ἐκτάμην, κτάσθαι, κτάμενος. (§§ 96. 5, 19, 18, 16, 9, 13: 117. N. 10.)

Homer has also *F.* κταίῳ, κταίῃ.

ΚΤΙΩ, ΚΤΙΜΙ, *build*, 2 *A. Mid.* *Part.* κτίμενος, η, ον, *built*. (§§ 117. N. 14.)

κτυπέω (ΚΤΥΠΩ), *make noise, thunder*, ἦσω, ἦσα, ἦκα, ἦμαι, ἦθην, 2 *A.* ἔκτυπον. (§ 96. 10.)

κυνέω (ΚΥΩ), *kiss*, *F.* κύσω, *A.* ἐκυσά. The compound προσκυνέω, *prostrate myself, adore*, is generally regular, as *F.* προσκυνήσω. (§§ 96. 5, 10: 95. N. 1.)

κύω or κυέω or κύσσω, *conceive, to be pregnant*, *F.* κυήσω, *A.* ἐκύσα, *A. Mid.* ἐκυησάμην, poetic ἐκυσάμην. (§ 96. 10, 8.)

Λ

ΛΑΒΩ, see λαμβάνω.

λαγχάνω (ΛΑΧΩ), *receive by lot, obtain*, *F. Mid.* λήξομαι (Ionic λάξομαι), 2 *A.* ἔλαχον, *Perf.* ἐλήχα and ἐλόγχα.

(§§ 96. 7, 18, 19, 6: 76. N. 1.)

ΛΑΘΩ, see λανθάνω.

ΛΑΚΩ, see λάσκω.

λαμβάνω (ΛΑΒΩ), *receive, take*, *Perf.* ἐλήφα, *Perf. Pass.* ἐλήμμαι, *A. Pass.* ἐλήφθην, *F. Mid.* λήψομαι, 2 *A.* ἔλαβον, 2 *A. Mid.* ἐλαβόμην. (§§ 96. 7, 18: 76. N. 1.)

From ΛΑΜΒΩ, the Ionic has *Perf. Pass.* κέλαμμαι, *A. Pass.* ἐλάμφθην, *F. Mid.* λάμψομαι. It has also *Perf.* λελάβηκα. (§§ 96. 6, 10: 107. N. 4.)

λανθάνω (ΛΑΘΩ, λήθω), *am hid, escape notice*, *Perf. Pass.* ἐλήσμαι (in Homer ἐλάσμαι), *F. Mid.* λήσομαι, 2 *A.* ἔλαθον, 2 *Perf.* ἐλήθα, 2 *A. Mid.* ἐλαθόμην. *Mid.* λανθάνομαι (sometimes λήσομαι), *forget*. (§ 96. 7, 18.)

λάσκω (ΛΑΚΩ), *talk, gabble*, *A.* ἐλάκησα, *F. Mid.* λακήσομαι, 2 *A.* ἔλακον, 2 *Perf.* ἐλάκηκα (Ionic ἐλήκα), 2 *A. Mid.* (Epic) λελακόμην. (§§ 96. 14, 10: 78. N. 2.)

λαύω, ἔλανον or ἦλανον, *laúσω, ἔλανσα*, used only in the compound ἀπολαύω, which see. (§ 78. N. 1.)

ΛΑΧΩ, see λαγχάνω.

λέγω, *collect*, ξω, ξα, *Perf.* ἐλόχα, *Perf. Pass.* ἐλεγμαι, 2 *A. Pass.* ἐλέγην. (§§ 76. N. 1: 98. N. 2.) Λέγω, *say*, is regular.

NOTE. Forms without the connecting vowel, 2 *A. Mid.* ἐλίγμην, 3d pers. sing. λίπτο, for ἐλεγόμην, ἐλίγτο. (§ 92. N. 4: 7.)

ΛΕΧΩ, *cause to lie down*, ξω, ξα, *A. Mid.* ἐλεξάμην *lay down*,

Imperat. (in Homer) λέξο,
Inf. λέξασθαι, 2 A. Mid.
 ἐλέγμην *lay down*, 3d pers.
 sing. λέκτο, *Imperat.* λέξο.
 (§§ 88. N. 3: 92. N. 4: 9.
 1: 7.)

ΛΗΒΩ, see λαμβάνω.

ληθάνω or λήθω, *cause to forget*, F. λήσω, 2 A. (Epic)
 λέλαθον, 2 A. Mid. (Epic)
 λειλαθόμεν. (§§ 96. 7: 78.
 N. 2.) See also λανθάνω.
 ληκίω, Ionic, = λάσκω, which
 see.

ΛΙΧΩ, see λαγχάνω.

λούω (old λώω, λοίω), *wash*,
bathe, λούσω, ἔλουσα, λέλουκα,
 λέλουμαι. Mid. λούομαι, com-
 monly λούμαι, *wash myself*,
bathe. (§ 96. 18, 10.)

The Present and Imper-
 fect commonly drop the con-
 necting vowels ο and ε.
 E. g. Pres. λούμεν for λούο-
 μεν, λούται for λούεται, λούν-
 ται for λούνονται, λούσθαι for
 λούεσθαι, Imperf. ἔλουν for
 ἔλουον, ἔλοῦτο for ἔλοῦετο.

λύω, *loose, solve*, λύσω, ἔλυσα,
 λέλυκα, λέλυμαι, ἐλύθην. (§ 95.
 N. 2.)

From ΛΥΜΙ, 2 A. Mid. (Epic)
 3d pers. sing. λύτο as Passive. —
 For the Perf. Pass. Opt. 3d pers.
 sing. λελύτο, see above (§ 91. N.
 4.)

M.

ΜΑΘΩ, see μανθάνω.

μαιμάω, see μάω.

μαίομαι (μάω), *feel, touch*,
handle, F. Mid. μάσομαι, A.
 Mid. ἐμασάμην. (§§ 96. 18:
 95. N. 1.)

ΜΑΚΩ, see μηχανόμαι.

μανθάνω (ΜΑΘΩ), *learn, un-*

derstand, Perf. μεμάθηκα,
 F. Mid. μαθήσομαι, 2 A.
 ἔμαθον, 2 F. Doric μαθεῖνμαι
 contracted from μαθεόμαι.
 (§§ 96. 7, 10: 114. N. 2:
 23. N. 1.)

μάομαι, *fight*, Opt. μαορ-
 μην or μαοροίμην, Imperf.
 ἐμαοράμην, inflected like
 ἵσταμαι.

μάοπιω (ΜΑΠΙΩ), *take hold*
of, seize, F. μάρω, A.
 ἔμαρσα, 2 A. ἔμαρπον (also
 ἔμαπον, without the ρ), 2
 Perf. μέμαρπα. (§ 96. 2.)

μάχομαι (Ionic μαχέομαι), *fight*,
combat, Perf. Mid. μεμάχη-
 μαι, F. Mid. μαχέσομαι (Epic
 μαχήσομαι), A. Mid. ἐμαχε-
 σάμην, 2 F. Mid. μαχοῦμαι.
 (§§ 96. 10: 95. N. 2: 114.
 N. 2.)

μάω and μαιμάω, *desire, am*
eager, strive, feel a strong
impulse, 2 Perf. μέμαα sy-
 nonymous with the Present.
 Mid. μάομαι, *desire, seek*,
Imperat. μώεο, *Inf.* μώσθαι.
 (§§ 96. N. 2: 116. N. 7.)

The 2 Perf. μέμαα is inflected,
 as far as it goes, like βίβαα. (§ 91.
 N. 7.)

μεθύσκω (μεθύω), *make drunk*,
intoxicate, F. μεθύσω, A.
 ἐμέθυσα, A. Pass. ἐμεθύσθην.
 Mid. μεθύσκομαι, *am intoxi-*
cated. (§§ 96. 8: 95. N. 1.)
 μεθύω, *am intoxicated*, equiva-
 lent to the Middle of the
 preceding.

ΜΕΙΡΩ (ΜΕΡΩ), *divide, share*,
 Perf. Pass. 3d pers. sing.
 εἰμαρται *it is fated*, Part.
 εἰμαρμένος *fated, destined*,

Pluperf. Pass. 3d pers. sing. *ἔμαρτο* *it was fated*, 2 A. *ἔμμορον* *I obtained*, 2 Perf. *ἔμμορα* *have obtained*. Mid. *μείρομαι*, *receive a share*, *obtain*. (§§ 96. 18, 19: 76. N. 1: 79. N. 3.)

The augment *ει* of the Perf. and Pluperf. Pass. takes the rough breathing.

The forms *μεμόρηται*, *μεμορμένος* are sometimes used for *εἴμαρται*, *εἴμαρμένος*. (§ 96. 13.)

μέλλω, *am about to be or do any thing*, *shall*, F. *μελλήσω*, A. *ἐμέλλησα*. (§ 96. 10.)
μέλω, *am a concern to*, F. *μελήσω*, A. *ἐμέλησα*, 2 Perf. (Epic) *μέμηλα*. (§ 96. 10, 18.)

The epic poets have Perf. Pass. 3d pers. sing. *μέμβλεται* for *μέμλειται*. (§ 26. N.)

μένω and *μῖνω*, *remain*, F. *μενῶ*, A. *ἔμεινα*, Perf. *μεμένηκα*. (§§ 96. 1, 10: 26. 1.)

MENΩ (not to be confounded with the preceding), *intend*, *purpose*, 2 Perf. *μέμονα* synonymous with the Present. (§ 96. 19.)

μηκάομαι (*ΜΑΚΩ*), *bleat*, 2 A. *ἔμακον*, 2 Perf. *μέμηκα*. From *μεμήκω*, Imperf. *ἐμέμηκον*. (§ 96. 18, 10, 11.)

μιαίνω, *stain*, regular. Homer (Il. 4, 146) has A. Pass. 3d pers. plur. *μιάνθην* for *μιάνθεν* for *ἐμιάνθησαν*. (§ 92. N. 1.)

μῖγνυμι and *μίσγω* (*ΜΙΓΩ*), *mix*, F. *μῖζω*, A. *ἔμιξα*, Perf. Pass. *μείμιγμαι*, A. Pass. *ἐμίχθην*, 2 A. Pass. *ἐμίγην*. (§ 96. 9, 14.)

NOTE. Form without the connecting vowel 2 A. Mid. 3d pers. sing. *ἔμικτο* or *μίκτο* for *ἐμίγιστο*. (§§ 91. N. 4: 7.)

μυμνήσκω (*ΜΝΑΩ*), *cause to remember*, *remind*, F. *μνήσω*, A. *ἔμνησα*, Perf. Mid. *μῆμνημαι* *remember*, Subj. *μεμνώμαι*, Opt. *μεμνήμην* or *μεμνώμην* or *μεμνοίμην* (Ionic *μεμνεώμην*), Imp. *μῆμνησο*, Inf. *μῆμνησθαι*, Part. *μῆμνημένος*, A. Pass. *ἐμνήσθην*, 3 F. *μῆμνήσομαι*, F. Mid. *μνήσομαι*, A. Mid. *ἐμνήσάμην*. Mid. *μυμνήσκομαι*, *remind myself*, *remember*. (§§ 96. 1, 8: 91. N. 3: 109. N. 1.)

μῖμνω, see *μένω*.

ΜΝΑΩ, see *μυμνήσκω*.

ΜΟΛΩ, see *βλώσκω*.

μῦκάομαι (*ΜΥΚΩ*), *bellow*, ἴσομαι, ἡσάμην, 2 A. *ἔμυκον*, 2 Perf. *μέμυκα*. (§ 96. 10.)

N.

ναίω (*ΝΑΩ*), *dwell*, A. *ἔνασα* *caused to dwell*, *placed*, Perf. Pass. *νένασμαι*, A. Pass. *ἐνάσθην*, F. Mid. *νάσομαι*, A. Mid. *ἐνασάμην*. (§§ 96. 18: 95. N. 1: 107. N. 1: 109. N. 1.)

νάσσω, *pack closely*, *stuff*, F. *νάξω*, A. *ἔναξα*, Perf. Pass. *νένασμαι*. (§ 96. N. 4.)

ΝΑΩ, see *ναίω*.

νέμω, *distribute*, F. *νεμῶ* or *νεμήσω*, A. *ἐνεμα*, Perf. *νενέμηκα*, Perf. Pass. *νενέμημαι*, A. Pass. *ἐνεμήθην* or *ἐνεμέθην*. (§§ 96. 10: 95. N. 2.)

νέω (*ΝΕΩ*), *swim*, A. *ἔνευσα*, Perf. *νένευκα*, F. Mid. *νέυσο*

μαι, *νενυοῦμαι*. (§§ 96. N. 12: 114. N. 1.)

νίω or *νίπω* (*NIBΩ*), *wash*, *νίψω*, *ἐνίψα*, *νένιμμαι*, *ἐνίφθην*. (§ 96. 2.)

νοέω (*NOΩ*), *think*, *ροήσω*, *ἐνόησα*, *νενόηκα*, *νενόημαι*, *ἐνοήθην*. (§ 96. 10.)

The Ionic has *νώσω*, *ἔνωσα*, &c. all from the simple Present.

νυστάζω, *feel sleepy*, *νυστάζω* and *νυστάσω*, *ἐνύσταξα* and *ἐνύστασα*. (§ 96. N. 6.)

Ξ.

ξυρέω and *ξυράω* (*ΞΡΡΩ*), *shave*, regular. Mid. *ξυρέομαι*, *ἀομαι*, commonly *ξύρομαι*, *shave myself*, *shave*.

Ο.

ὀζω (*ΟΑΩ*), *emit an odor*, *have the smell of*, *smell*, F. *ὀζήσω* (Ionic *ὀζέσω*), A. *ὤζησα*, 2 Perf. *ὀδωδα* synonymous with the Present. (§§ 96. 4, 10: 95. N. 2.)

οἶγω or *οἶγνυμι*, *open*, Imperf. *ἔωγον*, F. *οἶξω*, A. *ἔωξα*, Perf. *ἔωχα*, Perf. Pass. *ἔωγμαι*, A. Pass. *ἐόχθην*, 2 Perf. *ἔωγα* *stand open*. (§§ 96. 9: 80. N. 3.) See also *ἀνοίγω*.

The epic poets change the diphthong *ωι* into *ωϊ*, as *ᾤϊξα* for *ᾤξα*.

οἶδα, see *ΕΙΔΩ*.

οἰδαίνω or *οἰδάνω* or *οἰδέω*, *swell*, F. *οἰδήσω*, A. *ᾤδησα*, Perf. *ᾤδηκα*.

οἴχομαι, *depart*, *am gone*, Perf. *οἴχωκα* (in Homer also *ᾤχηκα*), Perf. Pass. *ᾤχημαι*, F. Mid. *οἰχήσομαι*. (§ 96. 10.)

οἶω or *οἶώ* (both Epic), *think*, *suppose*, A. Pass. *ὤήθην* (Epic *ὤϊσθην*), F. Mid. *οἶή-*

σομαι, A. Mid. *ὤϊάμην* (Epic). Mid. *οἶομαι* or *οἶμαι* (Epic *ὀϊομαι*), synonymous with the Active, Imperf. *ᾤόμην* or *ᾤμην*. (§§ 96. 10: 109. N. 1.)

οἶω, F. *οἶσω*, A. *ᾤσα* (rare), Imperf. *οἶσε*, F. Pass. *οἶσθῆσομαι*, = *φέρω*, which see. (§§ 88. N. 3: 109. N. 1.)

ὀλισθαίνω and *ὀλισθάνω* (*ΟΛΙΣΘΩ*), *slip*, *slide*, F. *ὀλισθήσω*, A. *ὠλισθησα*, Perf. *ὠλισθηκα*, 2 A. *ὠλισθον*. (§ 96. 7, 10.)

ὀλλύμι (*ΟΛΩ*), *destroy*, *cause to perish*, F. *ὀλέσω* or *ὀλώ*, A. *ὠλεσα*, Perf. *ὀλώλεκα*, 2 Perf. *ὀλώλα* *have perished*, F. Mid. *ὀλοῦμαι*, 2 A. Mid. *ὠλόμην*. Mid. *ὀλλυμαι*, *perish*. (§§ 96. 6, 10: 81.)

NOTE. The poetic 2 A. Mid. Part. *ὀλόμενος* or *οὐλόμενος* has the force of an adjective, *destructive*, *fatal*, *pernicious*.

ὀμνύμι (*ΟΜΩ*), *swear*, A. *ὤμοσα*, Perf. *ὤμωμοκα*, Perf. Pass. *ὤμώοσμαι* and *ὤμώομαι*, A. Pass. *ὤμόθην*, F. Mid. *ὀμοῦμαι*. (§§ 96. 9, 10: 95. N. 1: 107. N. 1: 81.)

ὀμόργνυμι (*ΟΜΟΡΓΩ*), *wipe off*, F. *ὀμόρξω*, A. *ὤμορξα*, A. Mid. *ὤμορξάμην*. (§ 96. 9.)

ὀνίνημι (*ΟΝΑΩ*, *ΟΝΗΜΙ*), *benefit*, F. *ὀνήσω*, A. *ὤνησα*, 2 A. Mid. *ὠνάμην* and *ὠνήμην*. Mid. *ὀνίναμαι*, *derive benefit*, *enjoy*. (§§ 96. N. 2: 117. N. 15.)

ΟΝΩΜΙ (*ΟΝΟΩ*, *ΟΝΩ*), Pass. *ὄνομαι* (inflected like *δίδομαι* from *δίδωμι*), *blame*, *find*

fault with, insult, A. Pass. ὠνόσθην, F. Mid. ὀνόσομαι, A. Mid. ὠροσάμην and ὠνάμην. (§§ 96. 10: 95. N. 1: 109. N. 1: 117.)

The form ὄνεσθαι (Il. 24, 241) stands for Pres. Pass. 2d pers. plur. ὄνεσθε from ΟΝΩ.

ΟΠΩ, Perf. Pass. ὤμμαι, A. Pass. ὠφθην, F. Mid. ὄψομαι, A. Mid. ὀψάμην (little used), 2 Perf. ὄπωπα (poetic), = ὄράω, which see. (§ 81.)

ὄράω, see, Imperf. ἐώραον (Ionic ὠρων), Perf. ἐώρακα, Perf. Pass. ἐώραμαι. From ΕΙΔΩ (which see), 2 A. εἶδον, ἴδω, ἴδοιμι, ἰδέ, ἰδεῖν, ἰδών, 2 A. Mid. εἰδόμην, ἰδωμαι, ἰδοίμην, ἰδοῦ, ἰδεσθαι, ἰδόμενος. From ΟΠΩ (which see), Perf. Pass. ὤμμαι, A. Pass. ὠφθην, F. Mid. ὄψομαι. (§ 80. N. 3.) ὄρνυμι (ΟΡΩ), rouse, excite, F. ὄρω, A. ὠρσα, Perf. Mid. ὄρῳρεμαι, 2 Perf. ὄρωρα have risen, 2 A. Mid. ὠρόμην. Mid. ὄρνυμαι, also ὄρομαι, ὄρέομαι, rouse myself, arise. (§§ 96. 9, 10: 103. N. 1: 104. N. 6: 81.)

NOTE. Forms without the connecting vowel, 2 A. Mid. 3d pers. sing. ὄρετο, Imperat. 2d pers. sing. ὄρεσθαι and ὄρεσθαι, Inf. ὄρεσθαι, Part. ὄρεμενος. (§§ 92. N. 4: 11.)

ὄσφραϊνομαι (ΟΣΦΡΩ), smell, F. Mid. ὄσφρησομαι, A. Mid. ὠσφρησάμην (later), 2 A. Mid. ὠσφρόμην rarely ὠσφράμην. (§§ 96. 7, 10: 85. N. 2.)

οὔρεω, mingo, Imperf. εούρεον, F. Mid. οὔρήσομαι. (§ 80. N. 2.)

οὔτάω, wound, regular. From ΟΥΤΗΜΙ, 2 A. οὔταν, Inf. (Epic) οὔτάμεναι or οὔτάμεν, 2 A. Mid. Part. οὔτάμενος as Passive, wounded. (§ 117. N. 10, 17.)

ὀφείλω (ΟΦΕΛΩ), owe, must, ought, F. ὀφειλήσω, A. ὀφείλῃσιν. (§ 96. 18, 10.)

The 2 A. ὀφείλων and ὀφείλων, ες, ε, always expresses a wish, O that! would to God! (§ 217. N. 3, 4.)

ὀφλισκάνω (ΟΦΛΩ), incur, forfeit, F. ὀφλήσω, Perf. ὠφληκα, 2 A. ὠφλον. (§ 96. 8, 7, 10.)

II.

ΠΑΘΩ, see πάσχω.

παίζω, play, jest, παίσα, πέπαισμαι, παίσθην, F. Mid. παίζομαι, παιζοῦμαι. In later writers, παίξα, πέπαιγμαι, επαίχθην. (§§ 96. N. 6: 114. N. 1.)

παίω, strike, F. παίσω and παίήσω, A. παίσαι, Perf. πέπαικα, Perf. Pass. πέπαισμαι, A. Pass. επαίσθην. (§§ 96. 10: 107. N. 1: 109. N. 1.)

πάσχω (ΠΑΘΩ, ΠΕΝΘΩ), suffer, A. παίσαι (not common), F. Mid. πέπαισμαι (rarely πήσσομαι), 2 A. επαίθον, 2 Perf. πέπονθα (rarely πήνηθα). (§§ 96. 6, 18, 19, N. 10: 12. 5.)

NOTE. The form πείσοσθαι (Od. 23, 53, for πείσονται, is obtained as follows: ΠΑΘΩ, ΠΟΘΩ, πείσοθα, πείσοσθαι (for πείσοσθαι with the Passive termination σθαι. (§§ 96. 19: 10. 2.)

πατέομαι (ΠΑΩ), eat, Perf. Pass. πέπασμαι, A. Mid.

ἐπᾶσάμην. (§§ 95. N. 1 : 107. N. 1.)

ΠΑΩ, Perf. Mid. πέπαμαι, *possess, acquire*, A. Mid. ἐπᾶσάμην.

πείθω (*ΠΙΘΩ*), *persuade*, πείσω, ἐπεισα, πέπεικα, πέπεισμαι, ἐπεισθην, 2 A. ἐπιθον, (poetic), 2 Perf. πέποιθα *trust*, 2 A. Mid. ἐπιθόμην. Mid. πείθομαι, *trust, believe, obey*. (§ 96. 18, N. 14.)

NOTE. The form ἰστίσθαι stands for 2 Pluperf. 1st pers. plur. ἰσπείσθαι. (§ 91. N. 6.)

πελάζω and πελάω, *cause to approach, bring near, approach, come near*, πελάσω, ἐπέλασα, ἐπελάσθην and ἐπλάσθην. From ΠΛΗΜΙ comes 2 A. Mid. ἐπλήμην. (§§ 26. 1 : 117. N. 15.)

πέλω, *revolve, move about, am*, Imperf. 3d. pers. sing. ἔπλε for ἔπελε. Mid. πέλομαι synonymous with the Active, *Part.* πλούμενος used only in composition, Imperf. 2d pers. sing. ἔπλεο ἔπλεν *thou art*, 3d pers. sing. ἔπλετο *he is*. (§§ 26. 1 : 23. N. 1.)

ΠΕΝΘΩ, see πάσχω.

πέποσθε, see πάσχω.

πέρδω, *pedo*, F. Mid. παρδύσσομαι, 2 A. ἔπαρδον, 2 Perf. πέπορδα. Mid. πέρδομαι, synonymous with the Active. (§ 96. 19, 10.)

πέρθω, *sack*, πέρσω, ἔπερσα, 2 A. ἔπραθον. (§§ 96. 19 : 26. 2)

NOTE. Homer has 2 A. Mid. Inf. πείσθαι without the connecting vowel for πείσσειν. (§§ 92. N. 4 : 10. 2 : 11.)

πέσσω, later πέπτω, *boil, digest*, F. πέψω, A. ἔπεψα, Perf. Pass. πέπεμαι, A. Pass. ἐπέφθην. (§ 96. 2.)

πείαννυμι (*ΠΕΤΑΩ*), *expand, spread*, F. πείάσω or πειῶ, A. ἐπέτασα, Perf. Pass. πέπιαμαι, A. Pass. ἐπειτάσθην. (§§ 96. 9 : 95. N. 1 : 102. N. 2 : 109. N. 1 : 26. 1.)

πέτομαι, *fly*, F. Mid. πετήσομαι, 2 A. ἐπτόμην (for ἐπετόμην), πιῶμαι, πιόμην, πέσθαι, πτόμενος. (§§ 96. 10 : 26. 1.)

ΠΕΤΩ, see πίπτω.

ΠΕΤΘΩ, see πυνθάνομαι.

πέφνον, see ΦΕΝΩ.

πήγνυμι (*ΠΑΓΩ*), later πήσσω, *fix, fasten*, F. πήξω, A. ἔπηξα, Perf. Pass. πέπηγμαι, A. Pass. ἐπήχθην, 2 Perf. πέπηγα *stand fast*, 2 A. Pass. ἐπάγην. (§ 96. 18, 9, 3.)

ΠΗΘΩ, see πάσχω.

ΠΙΘΕΩ (*ΠΙΘΩ*), *obey, follow, trust*, πιθήσω also πεπιθήσω, ἐπίθου. (§ 96. 10, 11.)

ΠΙΘΩ, see πείθω and the preceding.

πίλνημι and πιλνάω (*πελάω*), Mid. πίλναμαι, = πελάζω, which see. (§ 96. 16, 6.)

πίμπλημι and πιμπλάω (*ΠΛΑΩ*), *fill*, F. πλήσω, A. ἔπλησα, Perf. πέπληκα, Perf. Pass. πέπλησμαι, A. Pass. ἐπλήσθην, 2 A. Mid. ἐπλήμην, *Opt.* πλείμην, *Imperat.* πλήσο, *Part.* πλήμενος. (§§ 96. 1 : 107. N. 1 : 109. N. 1 : 117. N. 15.)

The letter *μ*, in the first syllable, is dropped when, in composition,

another μ comes to stand before the first syllable of this verb; as $\acute{\iota}\mu\text{-}\pi\acute{\iota}\tau\lambda\eta\mu\iota$, not $\acute{\iota}\mu\text{-}\pi\acute{\iota}\mu\pi\lambda\eta\mu\iota$. The same is observed of $\pi\acute{\iota}\mu\pi\tau\eta\mu\iota$.

$\pi\acute{\iota}\mu\pi\tau\eta\mu\iota$ and $\pi\acute{\iota}\mu\pi\tau\acute{\alpha}\omega$ ($\Pi\tau\alpha\Omega$), *burn*, F. $\pi\tau\acute{\eta}\sigma\omega$, A. $\acute{\epsilon}\pi\tau\eta\sigma\alpha$, Perf. Pass. $\pi\acute{\epsilon}\pi\tau\eta\sigma\mu\alpha\iota$, A. Pass. $\acute{\epsilon}\pi\tau\eta\sigma\theta\eta\eta$. (§§ 96. 1: 107. N. 1: 109. N. 1.)

For the omission of μ , in composition, see $\pi\acute{\iota}\mu\pi\tau\lambda\eta\mu\iota$.

$\pi\acute{\iota}\nu\omega$ ($\Pi\iota\Omega$), *drink*, 2 A. $\acute{\epsilon}\pi\iota\omicron\upsilon$, 2 F. Mid. $\pi\iota\omicron\upsilon\mu\alpha\iota$ (later). Pass. $\pi\iota\omicron\mu\alpha\iota$, as F. Active, *shall drink*. From $\Pi\omicron\Omega$, Perf. $\pi\acute{\epsilon}\pi\omega\kappa\alpha$, Perf. Pass. $\pi\acute{\epsilon}\pi\omicron\mu\alpha\iota$, A. Pass. $\acute{\epsilon}\pi\omicron\theta\eta\eta$. From $\Pi\iota\mu\iota$, 2 A. *Imperat.* 2d pers. sing. $\pi\acute{\iota}\theta\iota$. (§§ 96. 5: 114. N. 2: 95. N. 2: 117. N. 14.)

$\pi\acute{\iota}\pi\acute{\iota}\sigma\kappa\omega$ ($\Pi\iota\iota\Omega$), *cause to drink, give to drink*, F. $\pi\acute{\iota}\sigma\omega$, A. $\acute{\epsilon}\pi\iota\sigma\alpha$. (§ 96. 1, 8.)

$\pi\acute{\iota}\pi\tau\acute{\alpha}\sigma\kappa\omega$ ($\pi\epsilon\tau\acute{\alpha}\omega$), *sell*, Perf. $\pi\acute{\epsilon}\pi\tau\alpha\kappa\alpha$, Perf. Pass. $\pi\acute{\epsilon}\pi\tau\alpha\mu\alpha\iota$, A. Pass. $\acute{\epsilon}\pi\tau\acute{\alpha}\theta\eta\eta$, 3 F. $\pi\epsilon\tau\acute{\alpha}\sigma\omicron\mu\alpha\iota$. (§§ 96. 1, 8: 26. 1.)

$\pi\acute{\iota}\pi\tau\omega$ ($\Pi\epsilon\tau\Omega$), *fall*, A. $\acute{\epsilon}\pi\epsilon\sigma\alpha$ (little used), Perf. $\acute{\epsilon}\pi\tau\omega\kappa\alpha$, 2 A. $\acute{\epsilon}\pi\epsilon\sigma\omicron\upsilon$ (Doric $\acute{\epsilon}\pi\epsilon\tau\omicron\upsilon$), 2 Perf. Part. $\pi\epsilon\pi\tau\epsilon\acute{\omega}\varsigma$, $\pi\epsilon\pi\tau\eta\acute{\omega}\varsigma$, 2 F. Mid. $\pi\epsilon\sigma\omicron\upsilon\mu\alpha\iota$. (§§ 96. 1, 19, 17, 15: 114. N. 2.)

$\pi\acute{\iota}\tau\acute{\nu}\alpha\omega$ and $\pi\acute{\iota}\tau\acute{\nu}\eta\mu\iota$ ($\Pi\epsilon\tau\alpha\Omega$), = $\pi\epsilon\tau\acute{\alpha}\nu\eta\mu\iota$, which see. (§ 96. 16, 6: 117.)

$\pi\acute{\iota}\tau\acute{\nu}\epsilon\omega$ ($\Pi\epsilon\tau\Omega$), = $\pi\acute{\iota}\pi\tau\omega$, which see. (§ 96. 16, 5, 10.)

$\pi\acute{\iota}\phi\acute{\alpha}\sigma\kappa\omega$ or $\pi\acute{\iota}\phi\alpha\acute{\nu}\sigma\kappa\omega$ ($\Phi\alpha\Omega$), *show, make known, communicate*. (§ 96. 1, 8.)

$\Pi\iota\Omega$, see $\pi\acute{\iota}\nu\omega$, $\pi\acute{\iota}\pi\acute{\iota}\sigma\kappa\omega$.

$\Pi\lambda\alpha\Gamma\Omega$, see $\pi\lambda\acute{\alpha}\zeta\omega$, $\pi\lambda\acute{\eta}\sigma\omega$.

$\pi\lambda\acute{\alpha}\zeta\omega$ ($\Pi\lambda\alpha\Gamma\Omega$), *cause to wander*, F. $\pi\lambda\acute{\alpha}\gamma\zeta\omega$, A. $\acute{\epsilon}\pi\lambda\alpha\gamma\zeta\alpha$, A. Pass. $\acute{\epsilon}\pi\lambda\acute{\alpha}\gamma\chi\theta\eta\eta$. Mid. $\pi\lambda\acute{\alpha}\zeta\omicron\mu\alpha\iota$, *wander about, rove*. (§ 96. 3, 6.)

$\pi\lambda\acute{\epsilon}\omega$ ($\Pi\lambda\epsilon\tau\Omega$), *sail*, $\acute{\epsilon}\pi\lambda\epsilon\upsilon\sigma\alpha$, Perf. $\pi\acute{\epsilon}\pi\lambda\epsilon\upsilon\kappa\alpha$, Perf. Pass. $\pi\acute{\epsilon}\pi\lambda\epsilon\upsilon\sigma\mu\alpha\iota$, A. Pass. $\acute{\epsilon}\pi\lambda\epsilon\acute{\upsilon}\sigma\theta\eta\eta$, F. Mid. $\pi\lambda\acute{\epsilon}\upsilon\sigma\omicron\mu\alpha\iota$, $\pi\lambda\epsilon\upsilon\sigma\omicron\upsilon\mu\alpha\iota$. (§§ 96. N. 12: 107. N. 1: 114. N. 1.)

$\pi\lambda\acute{\eta}\sigma\omega$ ($\Pi\lambda\alpha\Gamma\Omega$), rarely $\pi\lambda\acute{\eta}\gamma\eta\mu\iota$, *strike*, F. $\pi\lambda\acute{\eta}\xi\omega$, A. $\acute{\epsilon}\pi\lambda\eta\zeta\alpha$, Perf. Pass. $\pi\acute{\epsilon}\pi\lambda\eta\gamma\mu\alpha\iota$, 2 A. $\pi\acute{\epsilon}\pi\lambda\eta\gamma\omicron\upsilon$ (Epic), 2 Perf. $\pi\acute{\epsilon}\pi\lambda\eta\gamma\alpha$, 2 A. Pass. $\acute{\epsilon}\pi\lambda\acute{\eta}\gamma\eta\eta$ (in composition $\acute{\epsilon}\pi\lambda\acute{\alpha}\gamma\eta\eta$), 2 A. Mid. (Epic) $\pi\epsilon\pi\lambda\eta\gamma\omicron\mu\eta\eta$. (§§ 96. 18, 3, 9: 78. N. 2.)

$\pi\lambda\acute{\omega}\omega$ ($\pi\lambda\acute{\epsilon}\omega$), $\acute{\omega}\sigma\omega$, &c. 2 A. (from $\Pi\lambda\omega\mu\iota$) $\acute{\epsilon}\pi\lambda\omega\upsilon$, Part. $\pi\lambda\acute{\omega}\varsigma$, G. $\pi\lambda\acute{\omega}\nu\tau\omicron\varsigma$, Ionic, = $\pi\lambda\acute{\epsilon}\omega$, which see. (§§ 96. 19: 117. N. 14.)

$\pi\acute{\nu}\epsilon\omega$ ($\Pi\acute{\nu}\epsilon\tau\Omega$, $\Pi\acute{\nu}\tau\Omega$), *blow, breathe*, A. $\acute{\epsilon}\pi\acute{\nu}\epsilon\upsilon\sigma\alpha$, Perf. $\pi\acute{\epsilon}\pi\acute{\nu}\epsilon\upsilon\kappa\alpha$, Perf. Pass. $\pi\acute{\epsilon}\pi\acute{\nu}\epsilon\upsilon\sigma\mu\alpha\iota$, A. Pass. $\acute{\epsilon}\pi\acute{\nu}\epsilon\upsilon\sigma\theta\eta\eta$, F. Mid. $\pi\acute{\nu}\epsilon\upsilon\sigma\omicron\mu\alpha\iota$, $\pi\acute{\nu}\epsilon\upsilon\sigma\omicron\upsilon\mu\alpha\iota$. (§§ 96. N. 12: 107. N. 1: 109. N. 1: 114. N. 1.)

Poetic forms, Perf. Pass. $\pi\acute{\iota}\pi\tau\upsilon\mu\alpha\iota$, *am prudent, animated, intelligent*, A. Pass. 3d pers. sing. $\acute{\epsilon}\pi\acute{\nu}\eta\theta\eta$ used in the compound $\acute{\alpha}\mu\text{-}\pi\acute{\nu}\eta\theta\eta$, from $\acute{\alpha}\nu\alpha\pi\acute{\nu}\eta\omega$, 2 A. Mid. (from $\Pi\acute{\nu}\tau\mu\iota$) $\acute{\epsilon}\pi\acute{\nu}\eta\mu\eta\eta$. (§§ 96. 6: 117. N. 15.)

$\pi\omicron\theta\acute{\epsilon}\omega$, *long for, desire, miss*, $\pi\omicron\theta\acute{\epsilon}\sigma\omega$ and $\pi\omicron\theta\acute{\eta}\sigma\omega$, $\acute{\epsilon}\pi\omicron\theta\eta\sigma\alpha$, $\pi\epsilon\pi\omicron\theta\eta\kappa\alpha$, $\pi\epsilon\pi\omicron\theta\eta\mu\alpha\iota$, $\acute{\epsilon}\pi\omicron\theta\acute{\epsilon}\sigma\theta\eta\eta$. (§§ 95. N. 2: 109. N. 1.)

ΠΟΡΩ, give, 2 A. ἐπορον, Perf.

Pass. 3d pers. sing. πέπρωται it has been decreed by fate, Part. πεπρωμένος destined. (§ 96. 17.)

ΠΟΩ, see πίνω.

ΠΡΑΩ, see πίμπρημι.

ΠΡΙΑΜΑΙ, buy, 2 A. Mid.

ἐπριάμην, πρίωμαι, πριαίμην, πρίασο or πρίω, πρίασθαι, πριάμενος. (§ 117. N. 9.)

ΠΡΟΩ, see ΠΟΡΩ.

ΠΤΑΩ, see ἵπταμαι, πτήσω.

πτήσσω, crouch, F. πτήξω, A.

ἐπτηξα, Perf. ἐπτηχα. From

ΠΤΑΩ comes 2 Perf. Part.

πεπτηώς. From **ΠΤΗΜΙ**, 2

A. 3d pers. on dual πτή-

την, in composition κατα-

πτήτην. (§§ 96. 3: 99. N.:

117. 12.)

ΠΤΟΩ, see πίπτω.

ΠΥΝΘΑΝΟΜΑΙ (**ΠΥΘΩ**), poetic

πενύθομαι, inquire, Perf. Mid.

πέπυσμαι, F. Mid. πένσομαι,

2 A. Mid. ἐπυθόμην. (§ 96.

18, 7.)

P.

ΠΑΓΩ, see ῥήγνυμι.

ΠΑΙΝΩ, sprinkle, regular. From

ΠΑΔΩ, A. Imperat. 2d pers.

plur. ῥάσσαιτε, Perf. Pass. 3d

pers. plur. ἐρράδαται, Epic.

(§§ 104. N. 4: 91. N. 2.)

ΡΕΞΩ or **ΕΡΩ** or **ΕΡΙΓΩ**, F. ῥέξω,

A. ῥόρεξα (Epic also ῥοξα),

2 Perf. ῥοργα, 2 Pluperf. ἐώρ-

γειν. (§ 80. N. 2, 3.

ΡΕΩ (**ΡΕΤΩ**, **ΡΤΩ**), flow, A.

ῥόρενσα, Perf. ῥόρύηκα, F.

Mid. ῥένσομαι or ῥνήσομαι,

2 A. Pass. ἐρρύη. (§ 96. 18,

10, N. 12.)

ΡΕΩ, Perf. εἶρηκα, Perf. Pass.

εἶρημαι, A. Pass. ἐρρύηθην

or ἐρρέθην (not Attic εἶρη-

θην, εἰρέθην), 3 F. εἰρήσο-

μαι, = **ΕΙΠΩ**, which see.

(§§ 76. N. 1: 95. N. 2.)

ΡΗΓΝΥΜΙ (**ΡΑΙΓΩ**), later ῥήσσω,

tear, burst, F. ῥήξω, A. ἐρρύη-

ξα, 2 Perf. ἐρρύωγα am torn

to pieces, 2 A. Pass. ἐρρύαγην.

(§ 96. 18, 9, 3, 19.)

ΡΥΓΕΩ (**ΡΙΓΩ**), shudder, ῥιγῶσω,

&c. 2 Perf. ἐρρύγα synonymous

with the Present.

(§ 96. 10.)

ΡΩΩ, see ῥώννυμι.

ΡΤΩ, see ῥέω, flow.

ΡΥΓΩ, see ῥήγνυμι.

ῤΩΝΥΜΙ (**ΡΩΩ**), strengthen, F.

ῥώσω, A. ἐρρώσα, Perf. ἐρρώ-

κα, Perf. Pass. ἐρρώμαι, Imp.

ἐρρώσο farewell, &c. A. Pass.

ἐρρώσθην. (§§ 96. 9: 109.

N. 1.)

Σ.

ΣΑΛΠΙΖΩ (**ΣΑΛΠΙΓΩ**), sound a

trumpet, F. σαλπίζω, later

σαλπύω, A. ἐσάλπιξα, later

ἐσάλπισα. (§ 96. 6, N. 6.)

ΣΑΩΩ (rarely **ΣΑΩ**), save, σαώ-

σω, &c. From **ΣΑΩΜΙ**

comes Imperf. Act. 3d pers.

sing. (Epic) σάω. (§§ 96.

10: 78. N. 3: 117.)

ΣΒΕΝΝΥΜΙ (**ΣΒΕΩ**), extinguish,

F. σβέσω, A. ἔσβεσα, Perf.

Pass. ἔσβεσμαι, A. Pass. ἐσβέ-

σθην. From **ΣΒΗΜΙ**, 2 A.

ἔσβην, σβείην, σβῆναι. (§§ 96.

9: 95. N. 2: 107. N. 1: 109.

N. 1.)

ΣΕΥΩ (**ΣΤΩ**), shake, move, agi-

tate, F. σεύσω, A. ἔσσεινα,

Perf. Pass. ἔσσυμαι, Pluperf.

Pass. ἐσσύμην, A. Pass. ἐσ-

σύθην sometimes εσύθην. From ΣΤΜΙ, 2 A. Mid. εσσύμην and σύμην. Mid. σείομαι and; without the connecting vowel, σεῦμαι. (§§ 96. 18: 104. N. 1: 78. N. 3: 79. N. 3.)

σκειάννυμι (ΣΚΕΔΑΝ), scatter, disperse, spread, F. σκεδάσω or σκεδῶ, A. ἐσκέδασα, Perf. ἐσκέδακα, Perf. Pass. ἐσκέδασμαι, A. Pass. ἐσκέδασθην. (§§ 96. 9: 102. N. 2: 107. N. 1: 109. N. 1.)

σκέλλω (ΣΚΕΛΩ, ΣΚΑΛΩ), dry, cause to wither, F. σκελῶ, A. ἐσκηλα, Perf. ἐσκληκα am dried up, F. Mid. σκλησομαι. From ΣΚΛΗΜΙ, 2 A. ἐσκλην, σκληλήν, σκληῖναι. Mid. σκέλλομαι, wither. (§ 96. 6, 17, 18.) σκίδνυμι (ΣΚΕΔΑΝ), Mid. σκίδναμαι, = σκεδάννυμι, which see. (§ 96. 6, 16.)

σοῦμαι (σεῖω), Imp. 2d pers. sing. σοῦσο, 2 A. Pass. 3d pers. sing. ἐσσοῦσα, in composition ἀπέσσοῦσα (Laconic) he is gone, he is dead, = σεῦμαι from σεῖω, which see. (§ 96. N. 15.)

σῶω, see σῶζω.

σπέσθαι, see ἔπω.

ΣΤΑΩ, see ἴστημι.

στερέω or στερέοσκω (ΣΤΕΡΩ), deprive, bereave, F. στερήσω, A. ἐστέρησα, Perf. ἐστέρηκα, Perf. Pass. ἐστέρημαι, A. Pass. ἐστερήθην, 2 A. Pass. Part. στερεῖς (poetic). Pass. στερέομαι or στέρομαι. (§ 96. 8, 10.)

στορέννυμι or στόρνυμι or στρώννυμι (ΣΤΩΡΩ), strew, spread, F. στορέσω, στρώσω, A. ἐστό-

ρεσα, ἔστρωσα, Perf. Pass. ἔστρωμαι, A. Pass. ἐστορέσθην, ἐστρώθην. (§§ 96. 10, 9, 17: 95. N. 1: 109. N. 1.) σινγέω (ΣΤΥΓΩ), fear, hate, σινγέσω, &c. 2 A. ἔστινγον. Aor. also ἔστινξα I terrified. (§ 96. 10.)

σχεῖν, see ἔχω, ἴσχω.

σῶζω (Epic σῶω), save, σώσω, ἔσωσα, σέσωκα, σέσωσμαι, ἐσώθην.

σῶω (σάω), = preceding. (§ 116. N. 7.)

T.

ΤΑΓΩ, see ΤΑΩ, take.

ΤΑΛΑΩ, bear, suffer, venture, A. ἐτάλασα, Perf. τέτληκα, 2 Perf. τέτλαα, Opt. τετλαίην, Imp. τέτλαθι, Infin. τετλάναι. From ΤΑΗΜΙ, 2 A. ἔτλην, τλῶ, τλαίην, τλήθι, τλήναι, τλάς. (§§ 26. 1: 95. N. 2: 91. N. 7: 117. 12.)

τάμνω, F. ταμέω, Ionic, = τέμνω.

ΤΑΩ, ΤΑΓΩ, take, Imperat. 2d pers. sing. τῇ (contracted from τάε) take thou, 2 A. Part. τεταγών, Epic. (§§ 23. N. 1: 78. N. 2.)

τείνω (ΤΕΝΩ, ΤΑΩ), stretch, extend, F. τενῶ, A. ἔτεινα, Perf. τέτακα, Perf. Pass. τέταμαι, A. Pass. ἐτάθην. (§ 96. 19, 5, 18.)

ΤΕΚΩ, see τέκω.

τέμνω (rarely τέμω), cut, F. τεμῶ, Perf. τέμμηκα, Perf. Pass. τέμμημαι, A. Pass. ἐμμήθην, 2 A. ἔτεμον and ἔταμον, 2 A. M. ἐταμόμην. (§ 96. 5, 17, 19.)

τέτμον or ἔτειμον, I found, met with, a defective 2 A. Act (§ 78. N. 2.)

ΤΕΤΧΩ, see **τυγχάνω**.

τῆ, see **ΤΑΣΩ**, *take*.

ΤΙΕΩ, Perf. Part. **τετιηώς** *afflicted*, Perf. Mid. **τετιῆμαι** *am afflicted, am sorrowful*. (§§ 99. N.)

τίθῃμι (rarely **τιθέω**, **θίω**), *put, place*, F. **θήσω**, A. **ἔθῃ-κα**, Perf. **τέθεικα**, Perf. Pass. **τέθειμαι**, A. Pass. **ἐτέθην**, A. Mid. **ἐθηκάμην** (not Attic), 2 A. **ἔθην**, **θῶ**, **θείην**, **θεί-τι** or **θείς**, **θῆναι**, **θείς**, 2 A. Mid. **ἐθέμην**. (§§ 96. 1: 104. N. 2: 95. N. 2, 4: 14. 3, N. 3: 117. N. 11, 13.)

τίκτω (**ΤΕΚΩ**), *bring forth*, F. **τέξω**, A. Pass. (later) **ἐτέχθην**, F. Mid. **τέξομαι**, 2 A. **ἔτεκον**, 2 Perf. **τέτοκα**, 2 F. Mid. **τεκοῦμαι**, 2 A. Mid. (poetic) **ἐτεκόμην**. (§§ 96. N. 3: 114. N. 2.)

τίνω, **τίνῃμι**, **τίννῃμι**, = **τίω**, *honor*, which is regular. (§ 96. 5, 9.)

τιτρώω (**ΤΡΑΩ**), *bore*, F. **τρήσω**, A. **ἔρησα**, Perf. **τέτρηκα**, Per. Pas. **τέτρημαι**. (§ 96. 1.)

τιτρώσκω (**ΤΟΡΩ**), *wound*, F. **τρώσω**, A. **ἔτρωσα**, Perf. **τέτρωκα**, Perf. Pass. **τέτρωμαι**, A. Pass. **ἔτρώθην**. (§ 96. 17, 1, 8.)

τιτύσχομαι (**ΤΥΚΩ**), *prepare, take aim at*, 2 A. **τέτυκον**, 2 A. Mid. **τετυκόμην**, Epic. (§§ 96. 1, 14: 78. N. 2.)

ΤΛΑΣΩ, see **ΤΑΛΑΣΩ**.

ΤΜΕΩ, **ΤΜΑΣΩ**, see **τέμνω**.

τορέω (**ΤΟΡΩ**), *pierce*, **τορήσω**, &c. 2 A. **ἔτορον**. (§ 96. 10.)

ΤΟΡΩ, see **τιτρώσκω**, **τορέω**.

τόσσαι, **τόσσαίς**, = **τυχεῖν**, **τυχών**, from **τυγχάνω**, which see.

ΤΡΑΓΩ, see **τρώγω**.

ΤΡΑΩ, see **τιτρώω**.

τρέφω (**ΘΡΕΦΩ**), *nourish, feed, support*, F. **θρέψω**, A. **ἔθρεψα**, Perf. **τέτροφα**, Perf. Pass. **τέθραμμαι**, A. Pass. **ἐθρέφθην**, 2 A. **ἔτραφον** (Epic), 2 A. Pass. **ἐτράφην**. (§§ 14. 3: 96. 19: 107. N. 6.)

τρέχω (**ΘΡΕΧΩ**), *run*, A. **ἔθρεξα**, F. Mid. **θρέξομαι**. From **ΔΡΑΜΩ** or **ΔΡΕΜΩ** (which see) come Perf. **δεδράμηκα**, Perf. Pass. **δεδράμηναι**, 2 A. **ἔδραμον**, 2 Perf. **δεδρομα** (Epic), F. Mid. **δραμῶμαι**. (§ 14. 3.)

τρώγω (**ΤΡΑΓΩ**), *eat, gnaw*, F. Mid. **τρώξομαι**, 2 A. **ἔτραγον**. (§ 96. 19.)

τυγχάνω (**ΤΥΧΩ**), *happen, attain*, A. **ἐτύχησα** (Epic), Perf. **τετύχηκα**, Perf. Mid. (poetic) **τέτυγμαι** or **τέτευγμαι**, F. Mid. **τεύξομαι**, 2 A. **ἔτυχον**. (§ 96. 7, 10, 18.)

τύπτω (**ΤΥΠΩ**), *strike*, F. **τύψω** commonly **τυπτήσω**, A. **ἔτυψα**, Perf. **τέτυφα**, 2 Perf. **τέτυμμαι** commonly **τέτύπτημαι**, A. Pass. **ἐτύφθην**, 2 A. Pass. **ἐτύπην**. (§ 96. 2, 10.)

τ.

ὑπεμνήμηνκε, see **ἡμύω**.

ὑπισχνέομαι and **ὑπίσχομαι** (**ὑπό**, **ἰσχνέομαι**, **ἰσχομαι**), *promise*, Perf. Pass. **ὑπέσχημαι**, A. Pass. **ὑποσχέθην**, F. Mid. **ὑποσχόσομαι**, 2 A. Mid. **ὑπέσχομην**.

φ.

ΦΑΓΩ, 2 A. **ἔφαγον**, Pass. **φάγομαι** (later) as F. Active, = **ἐσθίω**, which see.

φάσκω, see φημί.

ΦΑΩ, see πιφάσκω, ΦΕΝΩ,
φημί.

ΦΕΝΩ (ΦΑΩ), *kill*, Perf. Pass.

πέφασμαι, 3 F. πεφήσομαι, 2 A.

πέφρον or ἔπεφρον. (§§ 96.

5, 19 : 95. N. 2 : 78. N. 2 :

26. 1.)

φέρω, *bring, carry, bear*, Im-

perf. ἔφερον. From ΟΙΩ, F.

οἶσω, A. *Imperat.* 2d pers.

sing. οἶσε. From ΕΝΕΓΚΩ

(which see), A. ἤνεγκα, Perf.

ἐνήνοχα, Perf. Pass. ἐνήνεγμαι,

A. Pass. ἤνέχθην, 2 A. ἤνεγ-

κον.

φεύγω (ΦΥΓΩ), *flee, escape*,

F. Mid. φεύσομαι, φευξοῦμαι,

2 A. ἔφυγον, 2 Perf. πέφευ-

γα. (§§ 96 18 : 114. N. 1.)

Homer has also 2 Perf. *Part.*

πεφυζότες (as form ΦΥΖΩ), and

Perf. Pass. *Part.* πεφυγμένοις hav-

ing escaped.

φημί and φάσκω (ΦΑΩ), *say*, Imperf. ἔφην, F. φήσω, A. ἔφησα,

Perf. Pass. πέφασμαι, 2 A. Mid. ἐφάμην, *Imperat.* φάο (Epic),

Infin. φάσθαι. (§§ 96. 8 : 95. N. 2 : 107. N. 1 : 117. N. 9.)

The Present and Imperfect Active are inflected as fol-
lows :

Present.

IND. S. φημί

φής

φησί(ν)

D. φαμέν

φατόν

φατόν

P. φαμέν

φατέ

φασί(ν)

SUBJ. S. φῶ, φῆς, φῆ, D. φῶμεν, φῆτον, φῆτον, P. φῶμεν,
φῆτε, φῶσι(ν).

OPT. S. φαίην, φαίης, φαίη, D. φαίημεν, φαίητον, φαίήτην,
P. φαίημεν, φαίητε, φαίησαν or φαῖεν.

IMP. S. φάθι (§14. N. 4)

D. φάτον

P. φάτε

φάτω

φάτων

φάτωσαν, φάντων

INF. φάναι.

PART. φάς, φῶσα, φάν, G. φάντος.

Imperfect.

S. ἔφην

ἔφης, ἔφησθα

ἔφη

D. ἔφαμεν

ἔφατον

ἔφάτην

P. ἔφαμεν

ἔφατε

ἔφασαν

NOTE 1. The 2d pers. sing. of the *Ind.* is very often written φής.

NOTE 2. For the 2d pers. sing. of the Imperfect, see above (§ 84. N. 6).

φθάνω (ΦΘΑΩ), *come before*,

anticipate, F. φθάσω, A.

ἔφθασα, Perf. ἔφθαξα, F.

Mid. φθήσομαι. From ΦΘΗ-

ΜΙ, 2 A. ἔφθην, φθῶ, φθαί-

ην, φθῆναι, φθάς, 2 A. Mid.

ἔφθάμην, φθάμενος. (§§ 96.

5 : 95. N. 2 : 117.)

φθίνω, φθίω, *consume, perish*, φθίσω, ἔφθισα, ἔφθικα, ἔφθιμαι. From ΦΘΙΜΙ, 2 A. Mid. ἐφθίμην, *Subj.* φθίωμαι, *Opt.* φθίμην, *Inf.* φθίσθαι, *Part.* φθίμενος. (§§ 96. 5: 117. N. 14.)

φιλέω, *love*, regular. From the simple ΦΙΛΩ, A. Mid. ἐφίλῃμην, *Imperat.* 2d pers. sing. φίλαι, *Epic.*

φορέω, *carry, bear, wear*, regular. From ΦΟΡΗΜΙ, *Inf.* (in Homer) φορῆναι. (§ 117. N. 17.)

φρέω (φέρω), φορήσω, &c. used only in composition. From ΦΡΗΜΙ comes 2 A. *Imp.* φρές. (§§ 96. 17: 117. N. 11.)

ΦΤΓΩ, ΦΤΖΩ, see φεύγω.

φύω, *produce*, φύσω, ἔφυσα, πέφυκα *am*, 2 Perf. πέφυκα *am*, 2 A. Pass. (later) ἐφύην. From ΦΤΜΙ, 2 A. ἔφυν *am*, *Subj.* φύω, *Opt.* φύην, *Inf.* φύναι, *Part.* φύς. (§ 117. N. 7, 16.)

X.

ΧΑΛΩ, see χάζω, χανδάνω.

χάζω (ΧΑΛΩ, ΚΑΛΩ), *yield, give way*, F. κεκαδήσω *shall deprive*, 2 A. κέκαδον *I made to give way, deprived*, 2 A. Mid. κεκαδόμην. (§§ 96. 4, 10, 11: 78. N. 2.)

χαίνω (ΧΑΝΩ, ΧΑΩ), commonly χάσσω, *gape*, 2 A. ἔχανον, 2 Perf. κέχηνα, F. Mid. χανοῦμαι. (§ 96. 5, 18, 8.)

χαίρω (ΧΑΡΩ), *rejoice*, F. χαίρω, Perf. κέχαρήκα, Perf. Pass. κέχαρημαι (*poetic* κέ-

χαρμαι), A. Mid. ἐχρηόμην (*poetic*), 2 A. Pass. ἐχάρην, 2 A. Mid. κέχαρόμην (*Epic*). Homer has also F. κέχαρήσω, κέχαρήσομαι. (§§ 96. 18, 10, 11: 78. N. 2.)

χανδάνω (ΧΑΔΩ, ΧΑΝΔΩ, ΧΕΝΔΩ), *contain, hold, receive*, F. Mid. χείσομαι, 2 A. ἔχαδον, 2 Perf. κέχανδα. (§§ 96. 6, 7, 19: 12. 5.)

χάσσω, see χαίνω.

χέζω (ΧΕΛΩ), *caco*, A. ἔχεσα and ἔχεσον, Perf. Pass. κέχεσμαι, F. Mid. χέσσομαι, χέσουμαι, 2 Perf. κέχοδα. (§§ 96. 4, 19: 85. N. 2: 114. N. 1.)

χέω (ΧΕΤΩ, ΧΥΩ), *pour*, F. χέω sometimes χεύσω, A. ἔχεα sometimes ἔχενσα (*Epic* ἔχενα), Perf. κέχυνκα, Perf. Pass. κέχυνμαι, A. Pass. ἐχύνθην. From ΧΤΜΙ, 2 A. Mid. ἐχύνμην. (§§ 96. 18, N. 12: 95. N. 1: 102. N. 2: 104. N. 1: 117.)

χόω, see χώννυμι.

ΧΡΑΙΣΜΩ, *help*, F. χραισμήσω, A. ἐχραισμησα, 2 A. ἐχραισμον. (§ 96. 10.)

χράω, *deliver an oracle*, χρῆσω, &c. Mid. χράομαι, *use*. (§§ 95. N. 3: 116. N. 2.)

χρή (χράω), *it is necessary*, *Impersonal*, *Subj.* χρῆ, *Opt.* χρείη, *Inf.* χοῖναι, *Part.* neut. χρεών, *Imperf.* ἐχρήν or χοῖν, F. χοῖσει.

The compound ἀπόχρη, *it is enough*, has *Inf.* ἀποχοῖν, *Imperf.* ἀπέχοι.

NOTE. The IND. χρέ regularly would be χρεῖ, (§ 116. N. 2.)

The OPT. χρείη and the INF.

χρῆναι come from χρεῖω (Ionic), XPHMI. (§§ 116. N. 8: 117. N. 17.)

The PART. χρεῖων stands for χρεῖων. (§ 116. N. 9.)

The Imperfect ἐχρεῖν is contracted from ἐχρεαιεν (§ 116. N. 3). For χρεῖν, see above (§§ 78. N. 3: 93. N. 4: 23. N. 3).

χρῶννυμι (ΧΡΟΩ), *color*, F. χρῶσω, A. ἐχρῶσα, Perf. κέχρωκα, Perf. Pass. κέχρωσμαι, A. Pass. ἐχρῶσθην. (§§ 96. 9: 107. N. 1: 109. N. 1.)

χώννυμι (χόω), *heap up*, *dam*, F. χῶσω, A. ἐχῶσα, Perf. κέχχωκα, Perf. Pass. κέχχωσμαι, A. Pass. ἐχῶσθην. (ibid.)

ψ.

ψύχω, *cool*, ψύξω, &c. 2 A. Pass. ἐψύγην (as if from ψΥΓΩ)

Ω.

ὠθέω (ΩΘΩ), *push*, Imperf. ἐώθειον, F. ὠθήσω or ὠσω, A. ἔωσα, Perf. ἔωκα, Perf. Pass. ἔωσμαι, A. Pass. ἐώσθην, F. Mid. ὠσομαι. (§§ 96. 10: 80. N. 2.)

ὠνέομαι, *buy*, Imperf. ἐωνέομην, Perf. Pass. ἐώνημαι, F. Mid. ὠνήσομαι, A. Mid. (not Attic) ἐωνησάμην or ὠνησάμην. (§ 80. N. 2.)

NOTE. In the catalogue of Anomalous Verbs, tenses of easy formation (as F. Pass.) are not generally given.

ADVERB.

§ 119. 1. Many adverbs answering to the question πῶς, HOW? IN WHAT MANNER? are formed from adjectives, pronouns, and participles, by changing *ος* of the nominative or genitive into *ως*. E. g.

σοφῶς, *wisely*, from σοφός, *wise*;

χαριέντως, *gracefully*, from χαρίεις, *graceful*;

ἀληθῶς, contracted ἀληθῶς, *truly*, from ἀληθής, *true*;

οὕτως, *thus*, from οὗτος, *this*;

ὄντως, *indeed*, from ὢν, *being*.

2. Some adverbs of this class end in *δην* or *άδην*. Such adverbs are derived from verbs. E. g. γραάδην, *scratchingly*, from γραάφω, *scratch*; λογάδην, *selectedly*, from λέγω, *select*, *collect*. (§§ 7: 96. 19.)

3. Some end in *δόν* or *ηδόν*. Such adverbs are derived from nouns. E. g. ἀγέληδόν, *in herds*, from ἀγέλη, *herd*; τετραποδηδόν, *like a quadruped*, from τετράπους, *four-footed*.

4. Some end in *ι* or *ει*, *τι* or *τει*. E. g. ἐθελοντί, *voluntarily*, from ἐθέλων, *willing*; βαρβαριστί, *like a barbarian*, from βαρβαρίζω, *act like a barbarian*.

5. Some end in ξ. E. g. ἐναλλάξ, *by turns, crosswise*, from ἐναλλάσσω, *place across*.

6. A few adverbs of this class end in ἰνδην. E. g. πλουτίνδην, *according to (his) wealth*, from πλοῦτος, *riches*.

§ 120. Adverbs answering to the question ποσάκις, *HOW OFTEN?* end in άκις. Such adverbs are derived from adjectives. E. g. συχνάκις, *often*, from συχνός, *frequent*.

For the *numeral* adverbs, see above (§ 62. 4).

§ 121. 1. Adverbs answering to the question πόθι or ποῦ, *WHERE? IN WHAT PLACE?* end in θι or σι(ν). E. g.

αὐτόθι, *in that very spot*, from αὐτός.

The termination σι(ν) is chiefly appended to names of *towns*. It is preceded by η· but when the nominative singular of the noun ends (or would end) in a pure or ρα, it is preceded by α. E. g. Ἀθήνησι, *at Athens*, from Ἀθῆναι, *Athens*; Θεσπιάσι, *at Thespiae*, from Θεσπιαί, *Thespiae*.

(1) Some adverbs of this class end in ου or αχοῦ. E. g. αὐτοῦ, *there*, from αὐτός· πανταχοῦ, *everywhere*, from πᾶς, παντός.

(2) Some end in οῖ. E. g. Ἴσθμοῖ, *at the Isthmus*, from Ἴσθμός, *Isthmus*.

(3) The following adverbs also answer to the question *WHERE?* ἄγχι or ἄγχοῦ, ἀνεκᾶς, ἄνω, ἐγγύς, ἐκάς, ἐκεῖ, ἐκτός, ἔνδον, ἔνθα or ἐνθάδε or ἐνταῦθα (Ionic ἐνθαῦτα), ἐντός, ἔξω, ἔσω, ἔκταρ, κάτω, πέλας, πέρα and πέραν, πλησίον, πόρῳ, πρόσω, τῆλε or τηλοῦ, ὧδε, and some others.

NOTE 1. The adverb οἶκοι, *at home*, from οἶκος, *house*, takes the acute on the penult. (§ 20. N. 1.)

2. Adverbs answering to the question πόθεν, *WHENCE? FROM WHAT PLACE?* end inθεν. E. g.

Ἀθήνηθεν, *from Athens*, from Ἀθῆναι, *Athens*;

οὐρανόθεν, *from heaven*, from οὐρανός, *heaven*.

Here belongs ἐνθεν or ἐνθενδε or ἐντεῦθεν (Ionic ἐνθεῦτεν), *hence, thence, whence*.

3. Adverbs answering to the question πόσε, *WHITHER? TO WHAT PLACE?* end in σε, δε, or σε. E. g.

ἐκεῖσε, *thither*, from ἐκεῖ, *there*;

οἰκόνδε, *to the house, home*, from οἶκος, *house*;

Θήβαζε, *to Thebes*, from Θῆβαι, *Thebes*.

NOTE 2. In strictness, the ending *δε* is appended to the *accusative* singular or plural of the noun.

NOTE 3. The adverbs *οἶκαδι*, *home*, and *φύγαδι*, *to flight*, imply *nom. ΟΙΞ, ΦΥΞ*, whence *accus. οἶκα, φύγα*.

4. Adverbs answering to the question *πῇ*, *IN WHAT DIRECTION?* end in *η* or *αχῇ*. E. g.

οὐδαμῇ, *in no way*, from *οὐδαμός*, *none*;

ἄλλαχῇ, *in another direction*, from *ἄλλος*.

NOTE 4. The ending *η* becomes *η* only when the nominative of the adjective, from which such adverbs are derived, is not obsolete.

§ 122. The following adverbs answer to the question *πότε*, *WHEN? IN WHAT TIME?* *ἀεί*, *αὔριον*, *ἐκάστοτε*, *ἔπειτα*, *ἐχθές* or *χθές*, *νεωστί*, *νύκτωρ*, *νῦν*, *ὄψέ*, *πάλαι*, *πάντοτε*, *πέρυσι*, *πρίν*, *προχθές*, *πρώην*, *πρωῖ*, *σήμερον*, *τῆτες*, *ὔστερον*, and some others.

§ 123. The following table exhibits the adverbs derived from *ΠΟΣ*, *ΟΠΟΣ*, *ΤΟΣ*, and *ὅς*. (§§ 73. 1: 63. N. 2: 71.)

Interrogative.	Indefinite.	Demonstrative.	Relative.
<i>ποῦ</i> or <i>πόθι</i> , <i>where?</i>	<i>πού</i> or <i>ποθί</i> , <i>somewhere</i>	<i>τόθι</i> , <i>here</i> , <i>in this</i> <i>place</i>	<i>οὗ</i> or <i>ὅθι</i> or <i>ὅπου</i> or <i>ὀπό-</i> <i>θι</i> , <i>where</i>
<i>πόθεν</i> , <i>whence?</i>	<i>ποθέν</i> , <i>from</i> <i>some place</i>	<i>τόθεν</i> , <i>thence</i>	<i>ὅθεν</i> or <i>ὀπό-</i> <i>θεν</i> , <i>whence</i>
<i>ποῖ</i> or <i>πόσε</i> , <i>whither?</i>	<i>ποί</i> , <i>some-</i> <i>whither</i>	wanting	<i>οἷ</i> or <i>ὅποι</i> , <i>whither</i>
<i>πῇ</i> , <i>in what</i> <i>direction?</i>	<i>πῇ</i> , <i>in some</i> <i>direction</i>	<i>τῇ</i> or <i>τῇδε</i> or <i>ταύτῃ</i> , <i>in this</i> <i>direction</i>	<i>ῇ</i> or <i>ὅπῃ</i> , <i>in which</i> <i>direction</i>
<i>πότε</i> , <i>when?</i>	<i>ποτέ</i> , <i>at some</i> <i>time, once</i>	<i>τότε</i> , <i>then</i>	<i>ότε</i> or <i>ὀπότε</i> <i>when</i>
<i>πῶς</i> , <i>how?</i>	<i>πώς</i> , <i>some-</i> <i>how</i>	<i>τῶς</i> or <i>ὧδε</i> or <i>οὕτως</i> , <i>thus, so</i>	<i>ὥς</i> or <i>ὀπως</i> , <i>as</i>
<i>πηνίκα</i> , <i>at</i> <i>what time?</i>	wanting	<i>τηνίκα</i> , <i>τηνικά-</i> <i>δε</i> , <i>τηνικάυτα</i> , <i>at this or that</i> <i>time</i>	<i>ῆνίκα</i> or <i>ὀπηνίκα</i> , <i>at</i> <i>which time</i>
<i>πῆμος</i> , <i>when?</i>	wanting	<i>τῆμος</i> or <i>τη-</i> <i>μόςδε</i> or <i>τη-</i> <i>μούτος</i> , <i>then</i>	<i>ῆμος</i> or <i>ὀπῆ-</i> <i>μος</i> , <i>when</i>
wanting	wanting	<i>τέως</i> , <i>so long</i>	<i>ἕως</i> , <i>until</i>
wanting	wanting	<i>τόφρα</i> , <i>so long</i>	<i>ὄφρα</i> , <i>as long as</i>

NOTE 1. The forms *πόδι, ποδί, τόδι, ὄδι, τόθεν, οἶ, τάς, πῆμος, τῆμος, ἥμος, σόφρα, ὄφρα*, are poetic.

Instead of *τάς*, the poets sometimes use *ῶς*, with the acute accent.

NOTE 2. The letter *ι* is annexed to the demonstratives *ταύτη, ᾧδε, οὕτως*, for the sake of emphasis. Thus, *ταυτήι, ᾧδί, οὕτωςί*. (§ 70. N. 2.)

NOTE 3. Also the adverbs *δεῦρο, ἐνθάδε* or *ἐντεῦθεν*, and *νῦν*, take *ι*. Thus, *δευρί, ἐνθαδί* or *ἐνταυδί, ἐντευθενί, νυνί*.

NOTE 4. Some of the *relative* adverbs are strengthened by *τέρ* or *οὖν*, or by both united. E. g. *ὥς, ὥσπερ, ὥσπερ οὖν*, as; *ὅπου, ὅπου οὖν* *wherever*.

§ 124. 1. Some *genitives, datives, and accusatives* are used adverbially. E. g. *δημοσίῃ, publicly*, from *δημόσιος, public*; *τέλος, finally, lastly*, from *τέλος, end*.

2. Especially the *accusative singular or plural of the neuter of an adjective* is often used adverbially. E. g. *μόνον, only*, from *μόνος, alone*; *πολύ* or *πολλά, much*, from *πολύς, much*.

NOTE. In some instances, a word with the preposition, which governs it, is used adverbially. E. g. *παραχεῖμα (παρά χεῖμα), instantly*; *προὔργου (πρὸ ἔργου), to the purpose*; *καθάτις (καθ' αἵτις), as*.

COMPARISON OF ADVERBS.

§ 125. The *comparative* of an adverb derived from an adjective is the same with the *neuter singular* of the comparative, and the *superlative* is the same with the *neuter plural* of the superlative, of that adjective. E. g.

σοφῶς, wisely, σοφώτερον, more wisely, σοφώτατα, most wisely, from *σοφός, wise*. (§ 57.)

ἡδέως, pleasantly, ἡδιον, more pleasantly, ἡδιστα, most pleasantly, from *ἡδύς, pleasant*. (§ 58.)

NOTE 1. Some adverbs of the *comparative degree* end in *ως*. E. g. *χαλεπῶς, χαλεπωτέρως*, from *χαλεπός*.

Superlatives in *ως* are rare.

NOTE 2. Some comparative and superlative adverbs end in *ω*, particularly when the positive ends in *ω*. E. g. *ἄνω, up, ἀνωτέρω, ἀνωτάτω*.

NOTE 3. The following adverbs are anomalous in their comparison:

ἄγχι or *ἀγχοῦ, near, ἄσπον, ἄγχιστα*. (Compare § 58. N. 1.)

ἰκός, afar, ἰκαστέρω, ἰκαστάτω. (§ 125. N. 2.)

ἔνθεν, within, ἐνδοτέρω, ἐνδοτάτω. (ibid.)

μάλα, very, μάλλον, more, rather, μάλιστα, very much, especially.

νυκτῶς, nightly, by night; νυκτιαίτερον, farther back in the night, that is, earlier in the morning, νυκτιαίτατα, very early in the morning.

πέρα, farther, beyond, περαιτέρω or περαιότερον, περαιτάτω. (ibid.)

προὔργου, to the purpose, προεργιαίτερον, more to the purpose, προεργιαίτατα, very much to the purpose.

DERIVATION OF WORDS.

§ 126. All words, which cannot be proved to be derivative, must be considered as primitive.

DERIVATION OF SUBSTANTIVES.

§ 127. Substantives derived FROM OTHER SUBSTANTIVES end in

ιδης, άδης, ιάδης, ιων, ις, άς, ινη, ιώνη, patronymics :

ιον, ιδιον, άριον, ύλλιον, ύδριον, ύφριον, ισκος, ύλλος or ύλος, ισκη, ις, diminutives :

ιος, ιτης, ατης, ήτης, ιατης, ιώτης, ανός, ηνός, ύνος, εύς, α, ις, ας, ών, ωνιά, τής, τισ, σσα, ισσα, appellatives.

1. PATRONYMICS, that is, names of persons derived from their parents or ancestors, end in ιδης, αδης, ιαδης, gen. ον, and ιων gen. ωρος, masculine : ις gen. ιδος, ας gen. αδος, and ινη, ιωνη, feminine.

(1) Patronymics from nouns in ης or ας, of the *first declension*, end in αδης (fem. ας). E. g. Ἰππότης, Ἰπποτιάδης son of *Hippotes* ; Βορέας, Βορεάδης son of *Boreas*.

(2) Patronymics from nouns in ος and ιος, of the *second declension*, end in ιδης (fem. ις) and ιαδης (fem. ιας) respectively. E. g. Κρόνος, Κρονίδης son of *Saturn* ; Ἀσκληπιός, Ἀσκληπιάδης son of *Æsculapius*.

In this case, the poets often use ιων (fem. ινη, ιωνη) for ιδης. E. g. Κρονίων for Κρονίδης · Ἀδρηστος, Ἀδρηστινή daughter of *Adrastus*.

(3) Patronymics from nouns of the *third declension* are formed by dropping ος of the genitive of the primitive, and annexing ιδης (fem. ις) or ιαδης. E. g. Πέλοψ, πος, Πελοπίδης son of *Pelops* ; Φέρης, ητος, Φερητιάδης son of *Pheres* ; Ἀτλας, αντος, Ἀτλαντίς daughter of *Atlas*.

The poets sometimes use ιων for ιδης. E. g. Πηλεύς, έος, Πηλείων son of *Peleus*.

NOTE 1. The epic poets often form patronymics from nouns in εως, by dropping ος of the Ionic genitive (§ 44. N. 2), and annexing ιαδης, ις. E. g. Πηλείς, ηος, Πηληϊάδης son of *Peleus* ; Βρισεύς, ηος, Βρισηϊς daughter of *Briseus*.

Feminine patronymics in νίς are sometimes contracted in the oblique cases. E. g. Νηρεύς, ηος, Νηρηϊς daughter of *Nereus*, *Nereid*, gen. plur. Νηρηίδων.

2. A DIMINUTIVE signifies a small thing of the kind denoted by the primitive.

Diminutives end in *ιον*, *ιδιον*, *αριον*, *υλλιον*, *υδριον*, *υφιον*, neuter : *ισκος*, *υλλος* or *υλος*, masculine : *ισκη*, *ις* gen. *ιδος*, feminine. E. g. *ἄνθρωπος*, *man*, *ἄνθρωπιον*, *a little fellow*; *στέφανος*, *crown*, *στεφανίσκος*, *a little crown*; *μεῖραξ*, *κος*, *girl*, *μειραxισκη*, *a little girl*.

NOTE 2. The first syllable of *ιδιον* is contracted with the preceding vowel. E. g. *βοῦς*, *βοός*, *ox*, *βοίδιον*, *a little ox*; *λέξις*, *εως*, *word*, *λεξείδιον*, *a little word*. In this case, the ending *ειδιον* often becomes *τδιον*.

NOTE 3. Many diminutives in *ιον* have lost their diminutive signification. E. g. *πίδον*, *πιδίον*, *plain*.

3. *National APPELLATIVES* end in *ιος*, *ιτης*, *ατης*, *ητης*, *ιατης*, *ιωτης*, *ανος*, *ηνος*, *ινος*, gen. *ου*, and *εως* gen. *εος*, masculine : *α*, *ις* gen. *ιδος*, and *ας* gen. *αδος*, feminine. E. g. *Κόρινθος*, *Corinth*, *Κορίνθιος*, *a Corinthian*; *Στάγαιρα*, *Stagira*, *Σταγειρίτης*, *a Stagirite*; *Τεγέα*, *Tegea*, *Τεγεάτης*, *a Tegean*.

NOTE 4. When the nominative singular of the noun denoting the place ends (or would end) in *α* or *η*, the ending *ιος* is generally contracted with the preceding vowel. E. g. *Ἀθήναι*, *Ἀθηναῖος*.

4. Nouns denoting a place, where there are many things of the same kind, end in *ων* or *ωνια*. E. g. *δάφνη*, *laurel*, *δαφνών*, *laurel-grove*; *ρόδον*, *rose*, *ροδωνιά*, *rose-garden*.

5. Many masculine appellatives end in *ιτης* gen. *ου*. E. g. *πόλις*, *city*, *πολίτης*, *citizen*; *ἵππος*, *horse*, *ἵπποτης*, *horseman*. Those in *ιτης* have the *ι* in the penult long.

Feminine appellatives of this class end in *τις*. E. g. *πολίτις*, *female citizen*.

6. Some masculine appellatives end in *εως*. E. g. *ἵππος*, *horse*, *ἵππεύς*, *horseman*.

7. Some feminine appellatives end in *σσα* or *ισσα*. E. g. *Θρᾷξ*, *a Thracian*, *Θρᾷσσα*, *a Thracian woman*; *βασιλεύς*, *king*, *βασιλισσα*, *queen*.

§ 128. Substantives derived FROM ADJECTIVES end in *ια*, *ιτης* gen. *ητος*, *σύνη*, *ος* gen. *εος*, *α* gen. *ας*, and *η*. Such substantives denote the ABSTRACT of their primitives. E. g.

<i>κακία</i> , <i>vice</i>	from <i>κακός</i> , <i>wicked</i>
<i>ὀξύτης</i> , <i>sharpness</i>	“ <i>ὀξύς</i> , <i>sharp</i>
<i>δικαιοσύνη</i> , <i>justice</i>	“ <i>δίκαιος</i> , <i>just</i>
<i>βάθος</i> , <i>depth</i>	“ <i>βαθύς</i> , <i>deep</i> .

NOTE 1. If the ending *ια* be preceded by *ι* or *α*, a contraction takes place. E. g. *ἀλήθεια*, *truth*, from *ἀληθής*, *ίος*, *true*; *ἄνοια*, *folly*, from *ἄνοος*, *foolish*.

The ending *ια* often becomes *ία*. E. g. *ἀμαθία* for *ἀμάθια*, *ignorance*, from *ἀμαθής*, *ignorant*.

NOTE 2. Those in *της* are always *feminine*. They are generally *paroxytone*. (§ 19. 2.)

NOTE 3. If the penult of the primitive be short, the ending *ωσύνη* becomes *ωσύνη*. E. g. *ιερωσύνη*, *priesthood*, from *ιερός*, *sacred*.

NOTE 4. Those in *ος* are always derived from adjectives in *υς* (§ 51), by changing *υς* into *ος*.

NOTE 5. Abstract nouns in *α* or *η*, from adjectives in *ος*, are always *paroxytone* (§ 19. 2). E. g. *ἔχθρα*, *enmity*, from *ἐχθρός*, *enemy*.

§ 129. Substantives derived FROM VERBS end in *α*, *η*, *ος*, *τηρ*, *της*, *τωρ*, *εύς*, *ης*, *ας*, *σις*, *σία*, *μός*, *μα*, *μη*.

1. Verbal nouns in *α*, *η*, and *ος* gen. *ου* or *εος*, denote the ABSTRACT of the primitive. E. g.

<i>χαρά</i> , joy	from	<i>χαίρω</i> , rejoice, (§ 96. 18)
<i>μάχη</i> , battle	“	<i>μάχομαι</i> , fight
<i>ἐλεγχος</i> , confutation	“	<i>ἐλέγχω</i> , confute
<i>πράγος</i> , thing	“	<i>πράσσω</i> , do, (§ 96. 3.)

NOTE 1. When the radical vowel is either *ε*, *α*, or *ο*, (§ 96. 19,) verbal nouns of this class (§ 129. 1) have *ο* in the penult. E. g. *λόγος*, *word*, from *λέγω*, *say*.

NOTE 2. Feminines in *ία* come from verbs in *ιωαι*. E. g. *βασιλεία*, *sovereignty*, from *βασιλεύω*, *reign*.

2. Verbal nouns denoting the SUBJECT of the verb (§ 156) end in *τηρ* (fem. *τειρα*, *τρια*, *τρίς* gen. *ίδος*), *της*, *τωρ*, *εύς*, *ης* (fem. *ις* gen. *ίδος*), *ας*, and *ος* gen. *ου*. The penult of those in *τηρ*, *της*, *τωρ*, is generally like that of the perfect passive (§ 107). E. g.

<i>ὀντήρ</i> , one who draws	from	<i>ΠΡΩ</i> , draw
<i>ποιητής</i> , maker	“	<i>ποιέω</i> , make
<i>ῥήτωρ</i> , speaker	“	<i>ΡΕΩ</i> , speak
<i>γραφεύς</i> , writer	“	<i>γράφω</i> , write.

NOTE 3. Those in *ης*, *ας*, gen. *ου*, annex these endings to the last consonant of the verb. They are chiefly found in composition. E. g. *γεωμέτρης*, *geometer*, from *γέα*, *earth*, and *μετρέω*, *measure*; *φυγαδοθήρας*, *hunter of fugitives*, from *φυγός*, *fugitive*, and *θηράω*, *hunt*.

NOTE 4. Those in *ος* are generally found in composition. E. g. *μητροφόνος*, *a matricide*, from *μήτηρ* and *ΦΕΝΩ*.

3. Nouns denoting the ACTION of the verb end in *σις, σια, μος*. Their penult is generally like that of the perfect passive (§ 107). E. g.

ὄρασις, <i>vision</i>	from ὁράω, <i>see</i>
εἰκασία, <i>conjecture</i>	“ εἰκάζω, <i>I conjecture</i>
διωγμός, <i>pursuit</i>	“ διώκω, <i>pursue</i> , (§ 9. 1.)

4. Nouns denoting the EFFECT of the verb end in *μα*. Their penult is generally like that of the perfect passive (§ 107). E. g.

κόμμα, *that which is cut off, piece*, from κόπτω, *cut*, (§§ 96. 2: 8. 1.)

5. Verbal nouns in *μη* sometimes denote the *action* and sometimes the *effect* of the verb. E. g. ἐπιστήμη, *knowledge*, from ἐπίσταμαι, *understand*; γραμμή, *line drawn*, from γράφω, *write*, (§ 8. 1.)

DERIVATION OF ADJECTIVES.

§ 130. Adjectives derived FROM OTHER ADJECTIVES end in *ιος, σιος, κος, ακος*. E. g. ἐλεύθερος, *free*, ἐλευθέριος, *liberal*; ἐκών, ὀντος, *willing*, ἐκούσιος, *voluntary*, (§ 12. 5;) θήλυς, *female*, θηλυκός, *feminine*.

§ 131. Adjectives derived FROM SUBSTANTIVES end in

ιος, αιος, ειος, οιος, ῶος· ικός· εος, εινός, ινος· ερός, ηρός, αλέος, ηλός, ωλός· ιμος· ήεις, ιεις, όεις· ώδης.

1. The endings *ιος, αιος, ειος, οιος, ῶος, ικος*, denote *belonging to or relating to*. E. g. αἰθήρ, *ether*, αἰθέριος, *ethereal*; Θῆβαι, *Thebes*, Θηβαῖος, *Theban*; ποιητής, *poet*, ποιητικός, *poetic*.

2. The endings *εος, εινος, ινος*, generally denote the *material* of which any thing is made. E. g. χρυσός, *gold*, χρύσεος, *golden*; δρῦς, *oak*, δρύνιος, *oaken*.

3. The endings *ερος, ηρος, αλεος, ηλος, ωλος*, denote *quality*. E. g. τρυφή, *luxury*, τρυφερός, *luxurious*; θάρρος, *courage*, θαρράλειος, *courageous*.

4. The ending *ιμος* generally denotes *fitness*. E. g. ἐδωδή, *food*, ἐδώδιμος, *edible*.

5. The endings *ηεις, ιεις, οεις*, generally denote *fulness*. E. g. τιμή, *value*, τιμήεις, *valuable*; χάρις, *grace*, χαρίεις, *graceful*.

6. The ending *ωδης* denotes *resemblance*. E. g. *πῦρ*, *fire*, *πυρώδης*, *like fire*.

§ 132. Adjectives derived FROM VERBS end in *τός*, *τέος*, *λος*, *νός*, *ης*, *ος*, *μων*.

1. Verbal adjectives in *τος* are equivalent to the perfect passive participle. E. g. *ποιέω*, *make*, *ποιητός*, *made*.

Frequently they imply *capableness*. E. g. *θεάομαι*, *see*, *θεατός*, *visible*, *capable of being seen*.

NOTE 1. Sometimes verbal adjectives in *τος* have an *active* signification. E. g. *καλύπτω*, *cover*, *καλυπτός*, *covering*.

2. Verbal adjectives in *τεος* imply *necessity*, *obligation*, or *propriety*. E. g. *ποιέω*, *make*, *ποιητέος*, *to be made*, *that must be made*.

NOTE 2. The *penult* of adjectives in *τος* and *τιος* is generally like that of the perfect passive (§ 107).

3. A few verbal adjectives end in *λος*, *νος*. E. g. *ΔΕΙΩ*, *fear*, *δειλός*, *timid*, *δεινός*, *terrible*.

4. Many adjectives are formed from verbs by annexing *ης* gen. *εος*, *ος* gen. *ων*, to the root. Such adjectives are generally found in composition. E. g. *ἄμαθής*, *ignorant*, from *ἄ-* and *μανθάνω*, (§§ 96. 7 : 135. 4;) *πολυλόγος*, *talkative*, from *πολύς* and *λέγω*, (§§ 135. 1 : 96. 19.)

5. Verbal adjectives in *μων* are *active* in their signification. E. g. *ἐπιστήμων*, *knowing*, from *ἐπίσταμαι*, *know*.

§ 133. A few adjectives in *ινος* are derived FROM ADVERBS. E. g. *χθές*, *yesterday*, *χθεσινός*, *yesterday's*, of *yesterday*.

DERIVATION OF VERBS.

§ 134. Derivative verbs end in *άω*, *έω*, *όω*, *έώω*, *άζω*, *ίζω*, *αίνω*, *ύνω*, *σειώ*, *ιάω*.

1. In verbs derived from nouns of the *first* and *second declension*, the verbal ending takes the place of the ending of the nominative (§§ 31. 1 : 33. 1). E. g.

τιμή, *honor*
κοινωνός, *partaker*
μισθός, *wages*
δίκη, *justice*

τιμάω, *I honor*
κοινωνέω, *partake*
μισθόω, *let, hire*
δικάζω, *judge*.

In verbs derived from nouns of the *third declension*, the ending takes the place of the termination *ος* of the genitive (§ 35. 1). But when the nominative singular ends in a vowel, or in *ς* preceded by a vowel (§ 36. 1), the verbal ending generally takes the place of the ending of the nominative. E. g.

οἰᾶξ, *κος*, *rudder*οἰακίζω, *steer*θαῦμα, *wonder*θαυμάζω, *admire*

NOTE 1. Verbs in *αίνω*, *υνω*, generally come from adjectives in *ος*, *υς* gen. *εος*, respectively. E. g. *μωρός*, *foolish*, *μωραίνω*, *act in a foolish manner*; *βαθύς*, *deep*, *βαθύνω*, *deepen*.

NOTE 2. Verbs in *σειω* express a *desire*, and are formed by annexing this ending to the root of the primitive verb. E. g. *δράω*, *do*, *δρασεῖω*, *desire to do*.

Also some verbs in *ιαω* or *αω* express a *desire*. Such verbs are derived from substantives. E. g. *στρατηγός*, *general*, *στρατηγιάω*, *desire to become a general*.

2. Some verbs are formed from nouns by changing the ending of the nominative into *ω*, and modifying the penult according to § 96. E. g. *χαλεπός*, *injurious*, *χυλέπτω*, *injure*, (§ 96. 2;) *μαλακός*, *soft*, *μαλάσσω*, *soften*, (§ 96. 3;) *ἄγγελος*, *messenger*, *ἄγγελλω*, *announce*, (§ 96. 6;) *καθαρός*, *clean*, *καθαίρω*, *I clean*, (§ 96. 18.)

COMPOSITION OF WORDS.

§ 135. 1. When the first component part of a word is a noun of the *first* or *second declension*, its ending is dropped, and an *ο* is substituted. E. g.

μουσοποιός, *singer*from *μοῦσα*, *ποιέω*ἱεροπρεπής, *holy*" *ἱερός*, *πρέπω*.

But when it is a noun of the *third declension*, the termination *ος* of the genitive is dropped, and an *ο* is substituted. E. g.

παιδοτρίβης, *instructor*, from *παῖς*, *παιδός*, *τρίβω*.

NOTE 1. The *ο* is generally omitted when the root of the first component part ends in *αν*, *ι*, *ου*, *υ*. (§ 36. 1, R. 1.) E. g. *πολιπορθος*, *city-destroying*, from *πόλις*, *πέρθω*.

NOTE 2. The *ο* is often omitted when the last component part begins with a vowel. E. g. *νέωντος*, *newly bought*, from *νέος*, *ἄνητός*.

NOTE 3. The *o* is sometimes omitted when the root of the first component part ends in *ν*. (ibid.) E. g. *μυλάγκαρτος*, producing black fruit, from *μίλας*, -*αρις*, *καρτός*. (§ 12. 2.)

NOTE 4. When the first component part is *γία*, earth, the *o* is changed into *ω*. E. g. *γιογράφος*, geographer, from *γία*, *γράφω*.

2. When the first component part is a *verb*, the connecting letter is *ε* or *ι*. Sometimes *ι* becomes *σι*. E. g.

<i>μενέμαχος</i> , brave	from	<i>μένω</i> , μάχη
<i>ἀρχικέραυτος</i> , thunder-ruling	“	<i>ἄρχω</i> , κεραυνός
<i>δεξιδωρος</i> , receiving presents	“	<i>δέχομαι</i> , δῶρον, (§ 9. 2.)

NOTE 5. Sometimes *σι* drops *ι* before a vowel. E. g. *ρίψασις* (for *ρίψιασις*, that is, *ρίπ-σί-ασις*), coward, from *ρίπτω*, *ἄσσις*. (§§ 96. 2: 8. 2.)

3. The primitive PREPOSITIONS are the only ones with which other words are compounded. (§ 226. 1.)

These prepositions generally lose the *final* vowel, when the word, with which they are compounded, begins with a vowel; except *περί* and *πρό*. E. g.

<i>ἀν-άγω</i> , lead up	from	<i>ἀνά</i> , ἄγω
<i>ἐπ-αινέω</i> , praise	“	<i>ἐπί</i> , αἰνέω
<i>περι-έχω</i> , contain	“	<i>περί</i> , ἔχω
<i>προ-έχω</i> , excel	“	<i>πρό</i> , ἔχω.

NOTE 6. In *πρό*, the *o* is often contracted with the following vowel. E. g. *προύχω* for *προέχω*.

NOTE 7. *Ἀμφί* often retains the *ι* before a vowel. E. g. *ἀμφίνυμι* from *ἀμφί*, ἵνυμι.

NOTE 8. The Epic language often drops the final vowel of a preposition even before a consonant. E. g. *ἀπ-πέμπω* for *ἀπο-πέμπω*.

4. The negative prefix *ἀ-* (called *alpha privative*) corresponds to the English prefix *un-*, or to the suffix *-less*. Before a vowel it generally becomes *ἄν-*. E. g.

<i>ἄ-σοφος</i> , unwise	from	<i>ἄ-</i> , σοφός
<i>ἄ-χρηστος</i> , useless	“	<i>ἄ-</i> , χρηστός
<i>ἄν-άξιος</i> , unworthy	“	<i>ἄ-</i> , ἄξιος.

PART III.

SYNTAX.

SUBSTANTIVE.

§ 136. 1. A substantive annexed to another substantive or to a pronoun, for the sake of explanation or emphasis, is put in the same case. E. g.

Ξέρξης βασιλεύς, *King Xerxes*. Here βασιλεύς is annexed to Ξέρξης.

Ἐμὲ τὸν Τηρέα, *Me Tereus*.

A substantive thus annexed to another substantive is said to be in **APPPOSITION** with it.

NOTE 1. Sometimes the substantive is *repeated* for the sake of emphasis. E. g. Λαοδόη θυγάτηρ Ἀλταο γέροντος · Ἀλτειω, ὃς Δελίγεσσι φιλοπτολίμοισιν ἀνάσσει, *Laothōē the daughter of old Altes; of Altes who rules over the warlike Lelēges*.

NOTE 2. The repeated noun (§ 136. N. 1) is, in some instances, put in the *nominative*. E. g. Ἀνδρομάχη, θυγάτηρ μεγαλήτορος Ἡετίωνος · Ἡετίων, ὃς ἔναιεν ὑπὸ Πλάκῃ ὑλήεσσι, *Andromache the daughter of magnanimous Eëtion; Eëtion, who dwelt at the foot of woody Placus*.

NOTE 3. Sometimes a substantive supplies the place of an *adjective*. E. g. Σάνη πόλις Ἑλλάς, *Sanē, a Grecian city*, where the substantive Ἑλλάς, *Greece*, stands for the adjective Ἑλληνική, *Grecian*.

REMARK. Personal or national appellatives are often accompanied by the word *ἄνθρωπος*, *man*. E. g. Βασιλεὺς ἄνθρωπος, *a man who is a king*, simply *a king*. Ἄνδρες Ἀθηναῖοι, *men of Athens*, simply *Athenians*.

NOTE 4. An *abstract* noun is often used for the corresponding *concrete*. E. g. Ὠκεανὸν, θεῶν γένεσιν, *Oceanus, the parent of the gods*, where the abstract γένεσιν, *production*, stands for the concrete γένετην, *producer*.

NOTE 5. The *limiting* noun, which regularly is put in the *genitive* (§ 173), sometimes stands in *apposition* with the limited noun. E. g. Δέκα μναὶ εἰσφορά, for Δέκα μνῶν εἰσφορά, *a contribution of ten minæ*.

2. A substantive in *apposition* with *two or more* substantives is put in the *plural*. E. g.

Ἀμίστρης, Ἀρταφρένης, καὶ Μεγαβάξης, ταγοὶ Περσῶν, *Amistres, Artaphernes, and Megabazes, leaders of the Persians*.

ADJECTIVE.

§ 137. 1. An adjective agrees with its substantive in gender, number, and case. E. g.

Ἀνὴρ σοφός, *A wise man.* Ἀνδρὸς σοφοῦ, *Of a wise man.*

Ἀνδρες σοφοί, *Wise men.* Ἀνδρῶν σοφῶν, *Of wise men.*

This rule applies also to the article, to the possessive, interrogative, and demonstrative pronouns, and to the participle.

NOTE 1. A *feminine* substantive in the *dual* often takes a masculine adjective, article, pronoun, or participle. E. g.

Τούτῳ τῷ τέχνῳ, for Ταύτῃ τῇ τέχνῳ, *These two arts.*

NOTE 2. Sometimes the gender of the adjective or participle has reference to the gender implied in the substantive. E. g. Ψυχὴ Θεβαίου Τειρεσίαο, χρύσειον σκήπτρον ἔχων, *the soul of the Theban Tiresias, holding a golden sceptre*, where the masculine ἔχων is used on account of Τειρεσίαο.

NOTE 3. In some instances the *gender* and *number* of the adjective or participle are determined by the noun governed by its substantive. E. g. Πτηνῶν ἀγέλαι ὑποδείσαντες, *flocks of birds fearing*, where the masculine ὑποδείσαντες refers to πτηνῶν, although it agrees in case with ἀγέλαι.

2. If an adjective, pronoun, or participle refers to *two* or *more* substantives, it is put in the *plural*. If the substantives denote *animate* beings, the adjective, pronoun, or participle, is masculine, when one of the substantives is masculine. If they denote *inanimate* beings, the adjective, &c. is generally *neuter*. E. g.

Βοῦν καὶ ἵππον καὶ κάμηλον ὅλους ὀπτούς, *An ox, a horse, and a camel, roasted whole.*

Λίθοι τε καὶ πλίνθοι καὶ ξύλα ἀτάκτως ἐρῶμιμνα, *Stones, clay, wood, and brick, thrown together without order.*

NOTE 4. The adjective often agrees with one of the substantives. E. g. Ἀλοχοὶ καὶ νήπια τέκνα ποτιδέγμεναι, *wives and infants expecting.*

NOTE 5. The adjective or participle is often put in the *dual*, if it refers to two substantives. E. g. Καλλίας καὶ Ἀλκιβιάδης ἡκέτην ἄγοντε τὸν Πρόδικον, *both Callias and Alcibiades came bringing Prodicus.*

3. A *collective* substantive in the singular often takes an adjective or participle in the plural. E. g.

Τροίην ἐλόντες Ἀργείων στόλος, *The army of the Greeks having taken Troy.* Here the plural participle ἐλόντες agrees with the singular substantive στόλος.

NOTE 6. A noun or a personal pronoun in the *dual* often takes a *participle* in the plural. E. g. Νῶ καταβάντες, *we both going down.*

On the other hand, a noun in the plural sometimes takes a participle in the dual, in which case only two things are meant. E. g. Αἰγυπιοὶ κλάζοντε, *two vultures uttering loud shrieks.*

NOTE 7. In Homer, the dual nouns ὄσσε and δοῦρε are accompanied by plural adjectives. E. g. Ὅσσε φαεινά, *two bright eyes.* Ἀλκιμα δοῦρε, *two stout spears.*

NOTE 8. The duals δύο and ἄμφω are frequently joined to plural substantives. E. g. Δύο ψυχάς, for Δύο ψυχά, *two souls.*

§ 138. 1. An adjective is often used *substantively*, the substantive, with which it agrees, being understood. E. g.

Φίλος sc. ἀνὴρ, *A friend.*

Οἱ θνητοί, sc. ἄνθρωποι, *Mortals.*

2. The *neuter* singular of an adjective or participle is often equivalent to the *abstract* (§ 128) of that adjective or participle. In this case the article precedes the adjective or participle. E. g. Τὸ καλόν, *the beautiful, beauty.* Τὸ μέλλον, *the future.*

NOTE 1. *Masculine* or *feminine* adjectives often supply the place of *adverbs*. E. g. Ζεὺς χθιζὸς ἔβη, *Jupiter went yesterday*, where the adjective χθιζός, *hesternus*, is equivalent to the adverb χθές, *yesterday.*

So all adjectives in αἶος answering to the question ποστᾶος, *on what day?* (§ 62. 3.) E. g. Τριταῖος ἀφίκετο, *he came on the third day.*

NOTE 2. It has already been remarked, that the *neuter* of an adjective is often used *adverbially*. (§ 124. 1.)

ARTICLE.

§ 139. 1. In its leading signification the Greek article corresponds to the English article *the*. E. g.

Ὁ ἀνὴρ, *The man.* Οἱ ἄνδρες, *The men.*

Ἡ γυνή, *The woman.* Αἱ γυναῖκες, *The women.*

Τὸ δένδρον, *The tree.* Τὰ δένδρα, *The trees.*

2. A Greek noun without the article is equivalent to the corresponding English noun with the article *a* or *an*. E. g. *ἄνθρωπος*, *a man*; *γυνή*, *a woman*; *δένδρον*, *a tree*.

3. *Proper names* very often take the article. But the article is generally omitted when the proper name is accompanied by a substantive with the article, (§ 136.) E. g.

Ὁ Ὀλυμπος; *Olympus*.

Πιττακὸς ὁ Μυτιληναῖος, *Pittacus the Mytilenian*.

NOTE 1. The article accompanies the leading character of a well-known story or anecdote. E. g. *Τῷ Σεριφίῳ* λέγεται, ὅτι [Θεμιστοκλῆς] οὐ δι' αὐτὸν, ἀλλὰ διὰ τὴν πόλιν εὐδοκίμοι, *to a Seriphian saying, that he [Themistocles] had become famous not through himself, but through the city*, where the article *τῷ* is used, because the remark of the Seriphian and the reply of Themistocles were well known in Athens.

NOTE 2. The article sometimes accompanies the second accusative after verbs signifying to *call* (§ 166). E. g. *Ἐπιχειροῦσι βάλλειν τὸν Δέξιππον*, ἀνακαλοῦντες τὸν προδοτήν, *they attempted to strike Dexippus, exclaiming, "The traitor!" not calling him a traitor*.

§ 140. 1. The article is very often *separated* from its substantive by an adjective, possessive pronoun, participle, or by a genitive depending on the substantive (§ 173). E. g.

Ὁ καλλιεπὴς Ἀγάθων, *The elegant Agathon*.

Τὸν ἐμὸν ἵππον, *My horse*.

Ὁ Θεσσαλῶν βασιλεὺς, *The king of the Thessalians*.

The article is also separated by other words connected with the substantive, in which case a participle (commonly *γενόμενος* or *ὢν*) may be supplied. E. g. *Τοῦ κατ' ἄστρον Ζηρός*, *of Jupiter, who dwells among the stars*.

REMARK 1. Two or even three articles may stand together. E. g. *Τὸ τῇ πόλει συμφέρον*, *that which is profitable to the city*. *Τὰ τῆς τῶν πολλῶν ψυχῆς ὄμματα*, *the eyes of the souls of the majority of mankind*.

NOTE 1. In Ionic writers, the article is often separated from its substantive by the word upon which the substantive depends (§ 173). E. g. *Τῶν τι στρατιωτῶν*, for *Τῶν στρατιωτῶν τις*, *one of the soldiers*.

REMARK 2. Sometimes the article is separated from the word, to which it belongs, by an incidental proposition. E. g. *Ἀποπαύσας τοῦ, ὅποτε βούλοιντο ἑκαστοὶ, γυναῖκα ἀγισθαί*, for *Ἀποπαύσας τοῦ γυναῖκα ἀγισθαί, ὅποτε βούλοιντο ἑκαστοὶ*, *having stopped them from marrying whenever they wished*.

2. The words connected with the substantive are often placed after it, in which case the article is *repeated*. The first article however is often omitted. E. g.

Κλειγένης ὁ μικρός, *Little Cligènes*.

Τὰς ὥρας τὰς ἐτέρας, *The other seasons*.

This arrangement is more emphatic than that exhibited above (§ 140. 1).

NOTE 2. In some instances this order is inverted. E. g. Τὰ ἄλλα τὰγαθὰ for Τὰγαθὰ τὰἄλλα, *the other good things*.

3. The *participle* preceded by the article is equivalent to ἐκεῖνος ὅς, *he who*, and the finite verb. E. g. Τοὺς πολεμήσαντας τοῖς βαρβάροις, *those who fought against the barbarians*, where τοὺς πολεμήσαντας is equivalent to ἐκείνους οἱ ἐπολέμησαν. But πολεμήσαντας τοῖς βαρβάροις would mean *having fought against the barbarians*.

NOTE 3. Hence, a participle preceded by the article is often equivalent to a *substantive*. E. g. Οἱ φιλοσοφῶντες, equivalent to Οἱ φιλόσοφοι, *the philosophers*.

NOTE 4. When the adjective stands before or after the substantive and its article, the substantive with the article involves the relative pronoun ὅς. E. g. Οὐ βάνανσον τὴν τέχνην ἐκτησάμην, equivalent to Ἡ τέχνη, ἣν ἐκτησάμην, οὐ βάνανσός ἐστιν, *the art which I possess is not low*.

4. When a noun, which has just preceded, would naturally be repeated, the article belonging to it is alone expressed. E. g.

Τὸν βίον τῶν ιδιωτευνόντων, ἢ τὸν τῶν τυραννευόντων, *The life of private persons, or that of those who are rulers*.

NOTE 5. In certain phrases a noun is understood after the article. The nouns which are to be understood are chiefly the following:

γῆ, *land, country*, as Εἰς τὴν ἑαυτῶν, *To their own country*.

γνώμη, *opinion*, as Κατὰ γε τὴν ἐμὴν, *In my opinion at least*.

ὁδός, *way*, as Τὴν ταχίστην, *The quickest way*.

πρᾶγμα, *thing*, as Τὰ τῆς πόλεως, *The affairs of the state*.

υἱός, *son*, as Ὁ Κλεινίου, *The son of Clinias*.

5. The demonstrative pronoun, and the adjective πᾶς or ἅπας, are placed either before the substantive and its article, or after the substantive. E. g.

Οὗτος ὁ ὄρνις, or Ὁ ὄρνις οὗτος, *This bird*.

Τὸ βάρος τοῦτο, or Τοῦτο τὸ βάρος, *This burden*.

Ἀπαντας τοὺς ἀριθμούς, or Τοὺς ἀριθμούς ἅπαντας, *All the numbers*.

The article, however, in this case is often omitted. E. g. Οὗτος ἀνὴρ, *this man*. Πάντες ἄνθρωποι, *all men*.

NOTE 6. Πᾶς in the singular without the article often means *every, each*. E. g. Πᾶς ἀνὴρ, *every man*.

NOTE 7. Ὀλος and ἑκαστος often imitate πᾶς. E. g. Τοῦ σκάφους ὅλου, *of the whole ship*. Τὸν ὀπλίτην ἑκαστον, *every heavy-armed soldier*. Ἐκάστης τῆς οἰκίας, *of every house*.

NOTE 8. Τοιοῦτος is sometimes preceded by the article. E. g. Ἐν ταῖς τοιαύταις ἐπιμελείαις, *in such pursuits*.

NOTE 9. The article is sometimes placed before the interrogative pronoun τίς and the pronominal adjective ποῖος. E. g. Τὸ τί; *what is it?* Τὰ ποῖα ταῦτα; *such as what?*

NOTE 10. The indefinite pronoun δέῃνα is preceded by the article. E. g. Ὁ δέῃνα, *such-a-one*.

§ 141. 1. An *adverb* preceded by the article is equivalent to an *adjective*. E. g. Οἱ τότε ἄνθρωποι, *the men of that time, the men who lived in those days*.

2. An *adverb* preceded by the article, without any substantive expressed, has the force of a *substantive*. E. g. Ἡ αὔριον, sc. ἡμέρα, *the morrow*.

NOTE 1. Sometimes the article does not perceptibly affect the adverb before which it is placed. E. g. Τὸ πάλαι or τοπάλαι, *in olden time, anciently*. Τὰ νῦν or τανῦν, *now, at the present time*. Τὸ αὐτίκα, *immediately*.

3. The *neuter singular* of the article often stands before an entire proposition. E. g. Τὸ ὁμοίως ἀμφοῖν ἀκροᾶσθαι, *to hear both impartially*.

4. The *neuter singular* of the article is often placed before single words which are explained or quoted. E. g. Τὸ ὑμεῖς ὅταν εἴπω, τὴν πόλιν λέγω, *when I say you, I mean the state*. Τῷ εἶναι χρῆσθαι, καὶ τῷ χωρὶς, *to use the words εἶναι, and χωρὶς*.

NOTE 2. Sometimes the article is of the gender of the substantive which refers to the quotation. E. g. Καλὴν ἔφη παραινεῖσιν εἶναι τὴν καδδύναμιν ἔρδειν, *he said, "To sacrifice to the gods according to thy power," is very good advice*, where the gender of the article before the expression καδδύναμιν ἔρδειν is determined by the substantive παραινεῖσιν.

NOTE 3. In grammatical language, every word regarded as an independent object takes the gender of the name of the part of speech, to which it belongs. E. g. Ἡ ἐγώ sc. ἀντωνυμία, *the pronoun ἐγώ, I*. Ἡ ὑπό sc. πρόθεσις, *the preposition ὑπό, under*. Ὁ γάρ sc. σύνδεσμος, *the conjunction γάρ, for*.

§ 142. 1. In the Epic, Ionic, and Doric dialects, the article is very often equivalent to the *demonstrative pronoun*, or to αὐτός in the oblique cases. E. g.

Τὸν ὄνειρον, equivalent to Τοῦτον τὸν ὄνειρον, *This dream.*

Τῆς δὲ σχεδὸν ἤλθ' Ἐνοσίχθων, *And the Shaker of the earth came near her.* Here τῆς is equivalent to αὐτῆς.

The Attic dialect also often uses the article in this sense, particularly in the formula ὁ μὲν ὁ δέ, *the one the other, one another.* E. g.

Ὅταν ὁ μὲν τεινῇ βιαίως, ὁ δ' ἐπαναστρέφειν δύνηται, *When the one pulls violently one way, and the other is able to pull back.*

Τοῖς μὲν προσέχοντας τὸν νοῦν, τῶν δὲ οὐδὲ τὴν φωνὴν ἀνεχομένους, *Paying attention to some persons, but not tolerating even the voice of others.*

NOTE 1. The article is equivalent to the demonstrative pronoun, when it stands immediately before the relative ὅς, ὅσος, or οἷος. E. g. Οὐδενὸς τῶν ὅσα αἰσχύνῃν ἐστὶ φέροντα, *none of those things which bring shame.* Μισεῖν τοὺς οἷός περ οὗτος, *to hate those who are like this man.*

NOTE 2. The proper name to which ὁ μὲν refers is sometimes joined with it. E. g. Ὁ μὲν οὗτασ' Ἀτύμνιον ὀξείῃ δουρὶ, Ἀντίλοχος, *the one, namely, Antilochus, pierced Atymnius with the sharp spear.*

NOTE 3. Ὁ μὲν and ὁ δέ are not always opposed to each other, but, instead of one of them, another word is sometimes put. E. g. Γεωργὸς μὲν εἷς, ὁ δὲ οἰκοδόμος, *the one a husbandman, the other a builder of houses.*

NOTE 4. The second part (ὁ δέ) of the formula ὁ μὲν ὁ δέ generally refers to a person or thing different from that to which the first part (ὁ μὲν) refers.

2. In the Epic, Ionic, and Doric dialects, the article is often equivalent to the *relative pronoun*. E. g. Ὅρνις ἱρός, τῷ οὐνομα φοίνις, *a sacred bird, the name of which is Phenix*, where τῷ stands for ᾧ.

NOTE 5. The tragedians (Æschylus, Sophocles, Euripides) sometimes use the article in this sense.

PRONOUN.

PERSONAL PRONOUN.

§ 143. The personal pronoun of the *third person* may refer either to a person or thing different from the subject of the proposition, or to the subject of the proposition, in which it stands. E. g. (Il. 4, 533 – 5) Θρηῖκες, οἳ ἐ ὤσαν ἀπὸ σφείων, *the Thracians who drove him away from their position*, where ἐ refers to the person driven away, and σφείων to Θρηῖκες, the antecedent of οἳ.

It often refers to the subject of the preceding proposition, if the proposition, in which it stands, is closely connected with the preceding. E. g. Ἀρρῶδεών μή τί οἱ γένηται κακόν, *fearing lest any evil should befall him*, where οἱ refers to the substantive with which Ἀρρῶδεών agrees.

NOTE 1. In Homer and Herodotus the pronoun of the third person generally refers to a person or thing *different* from the subject of the proposition, in which it stands. In the Attic writers, it is generally *reflexive*, that is, it refers to the subject of the proposition, in which it stands, or of the preceding, if the second be closely connected with it.

NOTE 2. In some instances the personal pronoun of the *third person* stands for that of the *second*. E. g. (Il. 10, 398 : Herod. 3, 71.)

NOTE 3. The personal pronoun is sometimes *repeated* in the same proposition for the sake of perspicuity. E. g. Ἐμοὶ μὲν, εἰ καὶ μὴ καθ' Ἑλλήνων χθονά τιθράμμεθ', ἀλλ' οὖν ξυνεστά μοι δοκεῖς λέγειν, *to us, although we have not been brought up in the land of the Greeks, nevertheless thou seemest to speak intelligible things*.

NOTE 4. The forms ἐμοῦ, ἐμοί, ἐμέ, are more *emphatic* than the corresponding enclitics μοῦ, μοί, μέ. E. g. Δός ἐμοί, *give to me*, but Δός μοι, *give me*.

After a preposition only ἐμοῦ, ἐμοί, ἐμέ are used. Except μέ in the formula πρὸς με, *to me*.

§ 144. 1. Αὐτός, in the *genitive, dative, and accusative*, without a substantive joined with it, signifies *him, her, it, them*. E. g.

Ὁ νόμος αὐτὸν οὐκ ἐᾷ, *The law does not permit him*.

Ἔχει περὶ αὐτοῦ τίνα γνώμην; *What does she think of him?*

NOTE 1. Αὐτός in the abovementioned cases is sometimes used in this sense, when the noun, to which it refers, goes before in the *same* proposition. This happens when the noun is separated from the verb, upon which it depends, by intermediate clauses. E. g. Ἐγὼ μὲν οὖν βασιλεία, ᾧ πολλὰ οὕτως ἐστὶ τὰ σύμμαχα, εἴπερ προθυμεῖται ἡμᾶς ἀπολίσσαι, οὐκ οἶδα ὃ τι δι' αὐτὸν ὀρέσθαι, *now, for my part, I do not see why the king, whose resources are so great, should swear to us, if he really meant to destroy us*.

REMARK 1. Αὐτός in the oblique cases is sometimes joined to the relative pronoun for the sake of perspicuity. E. g. Ὃν ὁ μὲν αὐτῶν, *one of whom*. Examples of this kind often occur in the Septuagint and New Testament.

2. Αὐτός, joined to a substantive, signifies *self, very*. In this case, it is placed either before the substantive and its article, or after the substantive. The article, however, is often omitted. E. g.

Ἐπ' αὐτὸν τοῦρανοῦ τὸν κύτταρον, *Under the very vault of heaven*.

NOTE 2. The personal pronouns ἐγώ, σύ, ἡμεῖς, ὑμεῖς, with which αὐτός is put in apposition, are very often omitted; in which case αὐτός has the appearance of these pronouns. E. g. Αὐτοὶ ἐνδεεῖς ἐσμεν τῶν καθ' ἡμέραν, *we are in want of our daily bread.* Αὐτοὶ φαίνεσθε μᾶλλον τοῖς πιστεύοντες, *you seem to place more confidence in these men.*

NOTE 3. Αὐτός often signifies *μόνος, alone.* E. g. Αὐτοὶ γὰρ ἐσμεν, κοῦπω ξένοι πάρεσιν, *for we are by ourselves, and strangers have not yet come.*

REMARK 2. Αὐτός is used when a person or thing is to be opposed to any thing connected with it. E. g. Πολλὰς δ' ἰφθίμους ψυχὰς "Αἰδὶ προΐαψεν ἡρώων, αὐτοὺς δὲ ἐλώρια τεῦχε κύνεσσιν, *and sent prematurely many brave souls of heroes to Hades, and made their bodies the prey of dogs, where αὐτούς, them, that is, the heroes, or rather, their bodies, is opposed to ψυχὰς.*

REMARK 3. Αὐτός denotes the principal person as distinguished from servants or disciples. E. g. (Aristoph. Nub. 218-19) Τίς οὗτος ὁ ἀνὴρ; ΜΑΘ. Αὐτός. ΣΤΡ. Τίς αὐτός; ΜΑΘ. Σωκράτης, *Pray who is that man?* DISC. *It is HE.* STR. *What HE?* DISC. *Socrates.*

NOTE 4. Αὐτός is often appended to the subject of a proposition containing the reflexive pronoun ἑαυτοῦ, for the sake of emphasis. E. g. Παλαιστὴν νῦν παρασκευάζεται ἐπ' αὐτὸς αὐτῷ, *he is preparing a combatant against himself.*

In such cases αὐτός is placed as near ἑαυτοῦ as possible (§ 232).

NOTE 5. Αὐτός is often used with ordinal numbers, to show that one person with others, whose number is less by one than the number implied in the ordinal, is spoken of. E. g. Ἡρέσθη πρεσβευτὴς ἐς Λακεδαιμόνα ἀποκράτωρ, δέκατος αὐτός, *he, with nine others, was appointed plenipotentiary to Lacedæmon,* where δέκατος αὐτός is equivalent to μετ' ἄλλων ἐννέα, *with nine others.*

NOTE 6. In some instances, αὐτός is equivalent to the demonstrative pronoun. E. g. Ἀτίστω αὐτήν, *I despise that (woman).*

3. Αὐτός, with the article before it, signifies *the same.* E. g.

Περὶ τῶν αὐτῶν τῆς αὐτῆς ἡμέρας οὐ ταῦτα γινώσκωμεν, *We do not have the same opinion concerning the same things on the same day.*

REFLEXIVE PRONOUN.

§ 145. The reflexive pronoun refers to the subject of the proposition in which it stands, or to the subject of the preceding, if the second be closely connected with it. E. g.

Σαυτήν ἐπιδείκνυ, *Show thyself.*

Ζητεῖτε συμβούλους τοὺς ἄμεινον φρονοῦντας ὑμῶν αὐτῶν, *You wish to have those for your advisers, who reason better than you.*

NOTE 1. Sometimes the reflexive pronoun of the third person stands for that of the first or second. E. g. Δι' ἡμᾶς ἀνέρισθαι ἑαυτούς, *we must ask ourselves*, where ἑαυτούς stands for ἡμᾶς αὐτούς. Μόρον τὸν αὐτῆς ὄσθα, *thou knowest thy lot*, where αὐτῆς stands for σαυτῆς.

NOTE 2. Sometimes this pronoun in the third person dual and plural stands for the reciprocal pronoun. E. g. Καθ' αὐτοῖν, for Κατ' ἀλλήλων, *against each other*. Φθονοῦντες ἑαυτοῖς, for Φθονοῦντες ἀλλήλοις, *envying one another*.

POSSESSIVE PRONOUN.

§ 146. It has already been remarked, that the possessive pronouns are, in signification, equivalent to the genitive of the personal pronouns (§ 67). E. g.

Οἶκος ὁ σός, equivalent to Ὁ οἶκός σου, *Thy house*. (§ 173.)

Παῖς σός, equivalent to Παῖς σου, *A son of thine*. (ibid.)

NOTE 1. The possessive pronoun is sometimes used *objectively*. E. g. Σὸς πόθος, *my regret for thee*, not *thy regret for others*. (§ 173. N. 2.)

NOTE 2. In some instances the possessive pronoun of the third person is put for that of the first or second. E. g. Φρεσὶν ἡσιν, for Φρεσὶν ἑμαῖς, *in my soul*.

NOTE 3. Sometimes ἰός, *his*, stands for σφέτερος, *their*, and σφέτερος for ἰός.

INTERROGATIVE PRONOUN.

§ 147. The interrogative pronoun τίς is used either in direct or in indirect questions. E. g. Σὺ τίς εἶ; *who art thou?* Οἶδε τί βούλεται, *he knows what (it) wants*.

This head includes also the *interrogative pronominal adjectives* (§ 73). E. g. Κατὰ ποίας πύλας εἰσῆλθες; *through what gates did you come in?*

NOTE 1. It is to be observed that τίς does not always stand at the beginning of the interrogative clause.

NOTE 2. Τίς is sometimes equivalent to ποῖος. E. g. Τίνα αὐτὸν φήσομεν εἶναι; *what kind of person shall we call him?*

INDEFINITE PRONOUN.

§ 148. 1. The indefinite pronoun τις annexed to a substantive means *a certain*, *some*, or simply, *a*, *an*. E. g. Ὅρνιθές τινες, *some birds*. Ἰμονιάν τινα, *a well-rope*.

2. Without a substantive it means *some one*, *somebody*, *a certain one*. E. g. Ἀντισθένην τις καλεσάτω, *let some one call Antisthenes*.

NOTE 1. *Ti* is sometimes equivalent to *ἕκαστος*. E. g. *Εὖ τις δόρυ θηξάσθω*, let every one sharpen his spear well.

NOTE 2. Sometimes *τις* refers to the person who speaks, and sometimes to the person addressed. E. g. *Πῶς τις φύγοι*; where can one (that is, I) go? *Ἦκει τῇ κακόν*, misfortune is coming to some body (that is, to thee).

NOTE 3. *Ti* is often joined to adjectives of quality or quantity. E. g. *Γυνὴ ὤραιότατη τις*, a most blooming woman. *Φιλόπολιν τις ἔσθ' ὁ δαίμων*, the god is friendly to the city. *Πόσος τις*; how great? *Ἡμίρας ἑβδομήκοντά τινας*, some seventy days, or, about seventy days.

NOTE 4. *Ti* sometimes means somebody, in the sense of a distinguished person, a man of consequence, and *τι* means something great. E. g. *Φαίνομαί τις ἡμεις*, I seem to be some body, that is, a man of consequence. *Ἐδοξέ τι εἰπῶν*, he seemed to say something great.

NOTE 5. Sometimes the poets double *τις*. E. g. *Ἔστι τις οὐ πρόσω Σπάρτης πόλις τις*, there is a certain city not far from Sparta.

DEMONSTRATIVE PRONOUN

§ 149. 1. *Οὗτος* and *ὁδε* regularly denote that which is present or near in place or time, or something just mentioned. E. g. *Οὗτος ὁ ἀνὴρ*, this man. *Ἦδε ἡ γυνή*, this woman. *Ταῦτα ἀκούσας*, hearing these things.

NOTE 1. *Οὗτος* and *ὁδε* are sometimes equivalent to the adverbs *ἐνταῦθα*, *ᾧδε*, here. E. g. *Αὕτη δέ σοι γῆς περίοδος πάσης*. *Ὅρᾷς*; *Αἶδε μὲν Ἀθῆνας*. Here thou hast a map of the whole earth. Seest thou? Here is Athens.

2. *Ἐκεῖνος* regularly refers to a remote person or thing. E. g. *Τουτοὶ γοῦν οἶδ' ἐγὼ, καὶ κεῖνον*, I know this one and that one.

NOTE 2. *Ἐκεῖνος* often refers to that which immediately precedes, in which case it corresponds to the English *he*. E. g. *Ἐκεῖνος εἶχε τὸν τραγωδικὸν θρόνον*, he had possession of the tragic throne.

NOTE 3. Sometimes the demonstrative pronoun refers to a noun which goes before in the same proposition, if that noun has been separated from the governing word by intervening clauses. E. g. *Τὸν μάντιν, ὃς εἶπετο τῇ στρατῇ ταύτῃ, Μεγιστίνῃ τὸν Ἀκαρνηνα, τοῦτον τὸν ἔπαντα ἐκ τῶν ἱρῶν τὰ μέλλοντά σφι ἐκβαίνειν, φανερός ἐστι Λεωνίδης ἀποτίμπων*, it is evident that Leonidas tried to send away the soothsayer Megistias the Acarnanian, who followed this army, I mean the one who prophesied what would happen to them.

NOTE 4. The demonstrative pronoun sometimes follows the relative in the same proposition. E. g. *Ἰνδὸν ποταμὸν, ὃς κροκοδείλους δύνετος οὗτος ποταμῶν πάντων παρέχεται*, the river Indus, which is the only river in the world, except one, that produces crocodiles.

RELATIVE PRONOUN.

§ 150. 1. The relative pronoun agrees with the noun, to which it refers, in gender and number. Its case depends on the construction of the clause in which it stands. E. g.

Νεοκλείδης, ὅς ἐστι τυφλός, *Neoclides, who is blind.*

Μισῶ πολίτην, ὅστις ὀφελεῖν πάτρην βραδύς πέφυκε, *I hate that citizen who is slow to aid his country.*

Τῶν δώδεκα μινῶν, ἃς ἔλαβες, *Of the twelve minæ, which thou receivedst.*

The word, to which the relative refers, is called the *antecedent*.

This head includes also the *relative pronominal adjectives* (§ 73). E. g. Ἄλλοι ὅσοις μέτεστι τοῦ χρηστοῦ τρόπου, *as many others as possess a good character.*

NOTE 1. In some instances a masculine relative pronoun in the *dual* refers to a feminine noun. E. g. Ἡμῶν ἐν ἑκάστῳ δύο τινέ ἐσιν ἰδέα ἄρχοντε καὶ ἄγοντε, οἷν ἐπόμεθα, *in each one of us there are two ideas governing and leading us, which we follow.*

NOTE 2. Sometimes the *gender* of the relative is determined by the gender implied in the antecedent. E. g. Τὰς Ἀθήνας, οἷ γε ἐμὶ καὶ πατέρα τὸν ἐμὸν ὑπῆρξαν ἄδικα ποιῦντες, *Athens, which city began first to injure me and my father, where αἷ refers to the inhabitants of Athens.*

NOTE 3. The relative often agrees in *gender and number* with the noun which is joined to it by a verb signifying *to call* or *name*, *to be*, *to believe*, (§ 166.) E. g. Ἀκρὴν, αἷ καλεῦνται Κληῖδες, *a promontory, which is called Cleides.* Ὁ φόβος, ἣν αἰδῶ εἶπομεν, *that kind of fear, which we called respect.*

2. If the relative refers to *two or more nouns*, it is generally put in the *plural*. If the nouns denote *animate* beings, the relative is masculine when one of the nouns is masculine. If the nouns denote *inanimate* objects, the relative is generally neuter. E. g. Αἶας καὶ Τεῦκρος, οἷ μέγιστον ἔλεγον ἔδοσαν τῆς αὐτῶν ἀνδρίας, *Ajax and Teucer, who gave the greatest proof of their valor.* Περὶ πολέμου καὶ εἰρήνης, ἃ μεγίστην ἔχει δύναμιν, *concerning war and peace, which have very great power.*

NOTE 4. The relative often agrees in *gender* with one

of the nouns to which it refers. E. g. Ἀπαλλαγέντες πολέμων καὶ κινδύνων καὶ ταραχῆς, εἰς ἣν, &c. *being delivered from wars, dangers, and trouble, to which, &c.*

3. The relative is often put in the *plural*, when it refers to a *collective noun* in the singular. E. g. Αἶψα λαὸν οὗς τάφρος ἔρυκεν, *he left the people, whom the ditch kept back.* Πᾶς τις ὀμνύει, οἷς ὀφείλω, *every one, to whom I happen to owe money, swears.*

REMARK. The relative is put in the plural also when it refers to a whole class of persons or things implied in a singular antecedent. E. g. Ἄνθρωποι, ἀντιουργοί, οἵπερ σώζουσι γῆν, *a man of the working class, which class are the safety of the land.*

NOTE 5. The relative in the *singular* often refers to an antecedent in the *plural*, when one of the persons or things contained in that antecedent is meant. E. g. Οἶνός σε τρώει μελιθδής, ὃς τε καὶ ἄλλους βλάπτει, ὃς ἂν μιν χανδὸν ἔλῃ, *sweet wine affects thee, which injures whoever else takes it freely, where ὃς refers to any person contained in ἄλλους.*

4. The proposition containing the relative is often placed before the proposition which contains the antecedent, when the leading idea of the whole period is contained in the former. This is called *inversion*. E. g. Οὐς ἂν τῶν λόγων ἀλγῶ κλύων, τοῦσδε καὶ πράσσειν στυγῶ, *I do not dare to do those things, which it gives me pain to hear.* Μείζον' ὅστις ἀντὶ τῆς αὐτοῦ πάτρας φίλον νομίζει, τοῦτον οὐδαμοῦ λέγω, *whoever thinks that he has a dearer friend than his own country, him I call a contemptible man.*

This *inversion* often takes place also for the sake of emphasis.

NOTE 6. This remark applies also to the *relative adverbs*. (§ 123.) E. g. Οἱ δ' ὅτε δὴ ὁ ἵκανον, ὅθι σκοπὸν Ἑκτορος ἔκταν, ἐνθ' Ὀδυσσεὺς μὲν ἔρυξε ὠκίας ἵππους, *and when they came there where they had killed the spy of Hector, then Ulysses stopped the swift horses.*

5. The antecedent is often *omitted*, when it is either a general word (χρῆμα, πρᾶγμα, οὗτος, ἐκεῖνος), or one which can be easily supplied from the context. E. g. Ἄ βούλεσθε λέγοντες, *saying what you like*, where ἃ refers to πράγματα governed by λέγοντες. Τὸ μέγεθος, ὑπὲρ ὧν συνεληλύθαμεν, *the magnitude of the business, for which we are assembled.*

So in the formula Εἰσὶν οἱ λέγοντες, *there are who say.*

NOTE 7. In some instances the antecedent is *implied in a possessive pronoun*. E. g. *Ἀναιδρία τῇ ἡμετέρᾳ, οὔτινές σε οὐ διεσώσαμεν*, *through the cowardice of us, who did not save thee*, where *ἡμετέρᾳ* is equivalent to *ἡμῶν*, to which the relative *οὔτινές* in reality refers.

§ 151. 1. In general, when the relative would regularly be put in the accusative, it is put in the genitive or dative, according as the antecedent is in the genitive or dative. This is called *ATTRACTION*. E. g.

Ἐκ τούτων, ὧν λέγει, Ἐκ τούτων, ὧν λέγει, From these things, which he says.

Here *ὧν* stands for the accusative *ἃ* after *λέγει*. (§ 163. 1.)

Ἐν αὐτοῖς οἷς ἐπαγγέλλονται, Ἐν αὐτοῖς οἷς ἐπαγγέλλονται, In those things which they profess. Here *οἷς* stands for *ἃ* after *ἐπαγγέλλονται*. (ibid.)

REMARK 1. If the antecedent be a demonstrative pronoun, this pronoun is generally omitted (§ 148. 5), and the relative takes its case. E. g. *Στέργοντας οἷς ἂν ἔχωμεν, for Στέργοντας ἐκείνοις, ἃ ἂν ἔχωμεν, being satisfied with what we have.* *Ἐξίμεν ἐξ ὧν τυγχάνομεν ἔχοντες, for Ἐξ ἐκείνων, ἃ τυγχάνομεν ἔχοντες, we go away from those possessions which we happen to have.*

REMARK 2. In attraction the noun joined to the relative pronoun by a verb signifying *to call, to be, to believe*, (§ 166,) also takes the case of the relative. E. g. *Τούτων, ὧν σὺ δεσποινῶν καλεῖς, for Τούτων, ἃς σὺ δεσποινῶν καλεῖς, of these, whom thou callest mistresses.*

NOTE 1. In some instances the relative, even when it would be in the *nominative*, is attracted by the antecedent. E. g. (Herod. 1, 78) *Οὐδὲν καὶ εἰδότες τῶν ἢν περὶ Σάρδεις, for Οὐδὲν καὶ εἰδότες ἐκείνων, ἃ ἢν περὶ Σάρδεις, as yet knowing nothing of what happened in Sardes.*

REMARK 3. The nominative of the pronominal *οἷος* is often attracted by the antecedent. E. g. *Πρὸς ἄνδρας πολυμηροὺς, οἷους καὶ Ἀθηναίους, to daring men, such as the Athenians are, where οἷους καὶ Ἀθηναίους stands for οἷοι καὶ Ἀθηναῖοι εἰσι.*

REMARK 4. In some instances the personal pronoun, connected with *οἷος*, remains in the nominative, though *οἷος* has been attracted by its antecedent. E. g. *Νεανίας δὲ, οἷους σὺ, διαδεδρακότας, but young men, like thee, decamping, where οἷους σὺ stands for οἷος σὺ εἶ.*

REMARK 5. *Ἠλίκος* sometimes imitates *οἷος* (§ 151. R. 3). E. g. *Ἐκείνο δεινὸν τοῖσιν ἡλίκοιςιν ᾧν, that is a hard thing to men of our years, where ἡλίκοιςιν ᾧν stands for ἡλίκοι ᾧν ἴσμεν.*

NOTE 2. *Relative adverbs* (§ 123) also are attracted by the word to which they refer. E. g. Ἐκ γῆς, ὃθεν προύκειτο, *from the place where it lay*, where ὃθεν stands for ὅθι or ὅπου.

2. On the other hand, the antecedent is sometimes put in the case of its relative. E. g.

Μελέαγρος τὰς μὲν τιμὰς ἃς ἔλαβε φανεραί, *The honors which Meleager received are well known*, where τὰς τιμὰς stands for αἱ τιμαί.

Οὐκ οἶσθα μοίρας ἧς τιχεῖν αὐτὴν χρεών; *Knowest thou not the fate which she must meet?* for μοῖραν ἧς.

NOTE 3. The same is true of *relative adverbs*. E. g. Ἄλλοσε ὅποι ἂν ἀφίκη ἀγαπήσουσί σε, *they will love thee in other places whither thou mayest go*, where ἄλλοσε stands for ἄλλοθι or ἄλλαχοῦ.

3. Very frequently, in case of attraction, the antecedent is put after its relative. E. g.

Κατασκευάζοντα ἧς ἄρχοι χώρας, *for Κατασκευάζοντα τὴν χώραν, ἧς ἄρχοι, Improving the country, which he governed.*

REMARK 6. Frequently the principal words are attracted by, and placed after, the relative. E. g. Οἴχεται φεύγων, ὃν ἦγες μάρτυρα, *for Ὁ μάρτυς, ὃν ἦγες, οἴχεται φεύγων, the witness whom you brought has decamped.* Οἱ παλαιοὶ ἐκεῖνοι, ὧν ὀνόματα μεγάλα λέγεται ἐπὶ σοφίᾳ, Πιττακοῦ τε καὶ Βίαντος, *those ancient persons, Pittacus and Bias, who are renowned for wisdom*, where ὧν attracts only the proper names.

REMARK 7. The antecedent may be placed after its relative even when apparently no attraction takes place. E. g. Ἀποφύγοις ἂν ἤντιν' ἂν βούλῃ δίκην, *you can get clear in any lawsuit you please.*

NOTE 4. Sometimes only the adjective belonging to the antecedent is placed after the relative. E. g. Λόγους ἀκουσον, οὓς σοι δυστυχίῃς ἤκω φέρων, *for Λόγους ἀκουσον δυστυχίῃς, οὓς σοι ἤκω φέρων, hear the melancholy news which I have brought to thee.*

§ 152. The relative pronoun often stands for the *demonstrative* pronoun, especially in the Epic language. E. g. Πάτροκλον κλαίωμεν· ὃ γὰρ γέρας ἐστὶ θανόντων, *let us mourn Patroclus, for this (that is, to mourn) is honor to the dead.*

So in the formula ὃς μὲν.... ὃς δέ, equivalent to ὃ μὲν.... ὃ δέ, (§ 142. 1.)

So in the formula *Καὶ ὅς*, for *Καὶ οὗτος*. E. g. *Καὶ ὅς*, ἀμβώσας μέγα, ἀναθρόσκει, *and he, uttering a loud cry, jumps up.*

So in the formula Ἦδ' ὅς, *said he*, used parenthetically.

NOTE 1. Frequently the relative is *apparently* put for the demonstrative. E. g. (Il. 10, 314, et seq.) Ἦν δέ τις ἐν Τρώεσσι Δόλων, Εὐμήδεος υἱός, ὅς ὅα τότε Τρωσὶν τε καὶ Ἑκτορι μῦθον ἔειπεν, *there was among the Trojans a certain Dolon, son of Eumēdes, that man, I say, spoke to the Trojans and to Hector.*

NOTE 2. This rule (§ 152) applies also to the relative adverb ὡς. (§ 123. N. 1.)

§ 153. The relative often stands for the interrogative *τίς*, but only in *indirect* interrogations. E. g. Φράζει τῷ ναυκλήρῳ ὅστις ἐστί, *he declares to the captain of the vessel who he is.*

NOTE. Ὅστις is particularly used when the person, who is asked, repeats the question before he answers it. E. g. (Aristoph. Nub. 1496) Ἀνθρώπε, τί ποιεῖς; ΣΤΡ. Ὁ τι ποιῶ; *Man, what are you doing? STR. What am I doing?*

§ 154. Frequently the relative has the force of the conjunction *ἵνα*, *in order that, that*. E. g. Πρεσβείαν πέμπειν, ἥτις ταῦτ' ἐρεῖ, *to send an embassy to say these things.*

RECIPROCAL PRONOUN.

§ 155. The reciprocal pronoun regularly refers to the subject of the proposition in which it stands, which subject is either in the dual or plural. E. g. Τοιαῦτα πρὸς ἀλλήλους ἀγόρευον, *such things were they saying to one another.*

NOTE. Sometimes ἀλλήλων stands for *ἑαυτῶν*. E. g. Διέφθειραν ἀλλήλους, *they destroyed themselves, that is, each destroyed himself.*

SUBJECT AND PREDICATE.

§ 156. 1. The *subject* of a proposition is that of which any thing is affirmed. The *predicate* is that which is affirmed of the subject. E. g. Ἀλκιβιάδης εἶπεν, *Alcibiades said*, where Ἀλκιβιάδης is the subject of the proposition, and εἶπεν, the predicate. Ἐγὼ ἄτολμός εἰμι, *I am timid*, where ἐγώ is the subject, and ἄτολμός εἰμι, the predicate.

2. The subject is either *grammatical* or *logical*.

The grammatical subject is either a substantive or some word standing for a substantive.

The logical subject consists of the grammatical subject with the words connected with it. E. g. in the proposition Ἀκούσας ταῦτα ὁ Κῦρος ἐπείθετο, *Cyrus, hearing these things, was persuaded*, Κῦρος is the grammatical, and ἀκούσας ταῦτα ὁ Κῦρος, the logical subject.

§ 157. 1. The SUBJECT OF A FINITE VERB is put in the nominative.

A finite verb agrees with its subject-nominative in number and person. E. g.

Ἐγὼ λέγω, *I say.*

Σὺ λέγεις, *Thou sayest.*

Εκεῖνος λέγει, *He says.*

2. The nominative of the *neuter plural* very often takes the verb in the singular. E. g.

Τὰ στρατεύματα ἀγωνίζεται, *The armies are fighting.*

Ταῦτα ἐγένετο, *These things happened.*

NOTE 1. Sometimes masculines and feminines dual or plural take the verb in the singular. E. g. Ξανθαὶ κόμαι κατενήνοθεν ὤμου, *her auburn hair was flowing over her shoulders.* Ἡμῖν οὐκ ἔστι κάρυ' ἐκ φορμίδος δοῦλον παραβρίπτουσι τοῖς θεωμένοις, *we do not exhibit two slaves throwing nuts out of a basket to the spectators.*

So in the phrase Ἔστιν οἱ, (§ 150. 5,) *there are who.*

3. If the verb belongs to more than one subject, it is put in the *plural* and in the chief person. The chief person is the first with respect to the second, or third, and the second with respect to the third. E. g.

Τότε μητιόωντο Ποσειδάων καὶ Ἀπόλλων τεῖχος ἀμαλδύναι, *Then Neptune and Apollo resolved to demolish the wall.*

NOTE 2. Frequently the verb agrees in number with one of the substantives, and especially with that which stands nearest to it. E. g. Σὺν δ' Εὐρός τε Νότος τ' ἔπεσε, Ζέφυρός τε δυσαῆς, καὶ βορέης, *Eurus and Notus rushed together, the blustering Zephyrus and Boreas.*

REMARK 1. The verb is often put in the *dual*, if it belongs to two substantives in the singular. E. g. Ἡ λυροποικὴ καὶ ἡ κιθαριστικὴ πολλὸν διαφέρειον ἀλλήλοιν, *the art of making lyres, and the art of playing on the harp, differ much from each other.*

NOTE 3. When the substantives are connected by the conjunction *ἢ*, or, the verb is put either in the plural or in the singular. E. g. *Εἰ δέ κ' Ἀρης ἄρχωσι μάχης, ἢ Φοῖβος Ἀπόλλων, but if Mars commence the fight, or Phæbus Apollo. Ὀν κεν ἐγὼ ἄγάγω, ἢ ἄλλος Ἀχαιῶν, whom I or any other of the Achæans may bring.*

4. A *collective* noun in the singular very often has the verb in the plural. E. g.

Τὸ πλῆθος οἴονται, The multitude think.

Φάσαν ἡ πλεθύς, The multitude spake.

This rule applies also to the pronominal adjectives *ἕκαστος* and *ἄλλος*. E. g. *Ἐμελλον λάξισθαι ὀρχιδὸν ἕκαστος δέκα δραχμαίς, each person was to have for his share ten drachmæ.*

NOTE 4. A noun in the *dual* often takes a plural verb. E. g. *Σφὼ σώσετε, you two will save.*

On the other hand, a noun in the plural takes a verb in the dual, when only two persons or things are meant. E. g. (II. 3, 278-9) *Οἱ τίνυσθον, you two who punish*, where *οἱ* refers to Pluto and Proserpine.

NOTE 5. The nominatives *ἐγώ*, *σύ*, *ἡμεῖς*, are of the first person; *σύ*, *σφώ*, *ὑμεῖς*, are of the second person; all other nominatives are of the third person.

The nominatives of the first and second person are usually not expressed, except when emphasis is required.

NOTE 6. The verb which agrees with the *relative pronoun* is in the first or second person, according as the antecedent is of the first or of the second person. E. g. *Ἡμῖν οὐ θύετε, αἵτινες τηροῦμεν ὑμᾶς, you do not sacrifice to us, who preserve you. Ἀμέτρον Ἀἴρ, ὅς ἔχεις τὴν γῆν μετιόνον, O thou immeasurable Air! who holdest the earth suspended.*

So when the antecedent is implied in a possessive pronoun (§ 150. N. 7). E. g. *Ἀνανδρία τῇ ἡμετέρᾳ, οὔτινές σε οὐ διεσώσαμεν, through the cowardice of us, who did not save thee.*

REMARK 2. Any noun which is in apposition with the omitted personal pronoun (§§ 136 : 157. N. 5) of the first person, may have the verb in the first person. E. g. *Θιμιστοκλῆς ἢ κω παρὰ σί, I, Themistocles, have come to thee.*

NOTE 7. Sometimes the verb agrees in number with the nominative in the predicate (§ 160. 1). This takes place chiefly when the nominative in the predicate precedes the verb. E. g. *Ἐστὸν δύο λόφω ἢ Ἰδομένη ὑψηλῷ, equivalent to ἡ Ἰδομένη ἐστὶ δύο λόφω ὑψηλῷ, Idomene is two high hills.*

NOTE 8. The *third person* of a verb is often found without a subject,

(1) When any thing general and indefinite is expressed. E. g. Οὐδέ κεν ἐνθα τέον γε μένος καὶ χεῖρας ὄνοιτο, sc. τις, *even here no one would find fault with thy valor and strength.* Λέγουσι or φασὶ sc. ἄνθρωποι, *they say.*

Frequently the word *πρᾶγμα* is to be supplied. E. g. Δηλώσεται, *the thing will show itself.* Οὕτως ἔχει, *it is so.* Πολλοῦ δεῖ, *it wants much, far from it.* Δείξει δὴ τάχα, *the event will soon show.*

(2) When the verb indicates the employment of any person, the word denoting that person is generally omitted. E. g. Ἐκήρυξε τοῖς Ἕλλησι παρασκευάσασθαι, sc. ὁ κήρυξ, *the herald proclaimed to the Greeks to prepare themselves.* Τὸν νόμον ὑμῖν αὐτὸν ἀναγνώσεται, sc. ὁ γραμματεὺς, *the secretary shall read to you the law itself.*

(3) Frequently the verb is changed into the *third person singular passive*, and its subject-nominative into the dative (§ 206. 2). E. g. Τοῖς πολεμίοις εὐτύχηται, for Οἱ πολέμιοι εὐτυχήκασι, *the enemy have succeeded.* Καλῶς σοι ἀπεκρίστο, for Καλῶς ἀπεκρίσο, *thou hadst answered well.*

(4) The subject of verbs denoting the state of the *weather* or the operations of *nature* is not expressed. E. g. ῥεῖ, *it rains.* Νίφει, *it snows.* Ἔσεισε, *there was an earthquake.* Συσκοτᾷ, *it grows dark.*

NOTE 9. Frequently the subject of a proposition becomes the immediate object (§ 163. 1) of the verb of the preceding proposition. E. g. φέρε νῦν ἀθρήσω πρώτον τουτονὶ, ὃ τι δρᾷ, for φέρε νῦν ἀθρήσω, ὃ τι δρᾷ οὗτος, *now let me see first what this fellow here is doing.*

NOTE 10. The verb εἰμί, *am*, is very often omitted, but chiefly when it is a copula (§ 160. 1). E. g. Ὡρα ἀπιέναι, sc. ἐστί, *it is time to go.*

REMARK 3. Other verbs also may be omitted, but only when they can be supplied from the context.

NOTE 11. The nominative is often used for the *vocative*. E. g. φίλος, for φίλε, *friend.*

§ 158. 1. The SUBJECT OF THE INFINITIVE MOOD is put in the accusative. E. g.

Βούλεσθε αὐτὸν ἐλθεῖν; *Do you wish him to come?* Here the accusative αὐτὸν is the subject of the infinitive ἐλθεῖν.

Εἶναι θεοὺς ἐνόμιζεν, *He believed that there are gods.*

Φασὶν αὐτὸν βασιλεύειν, *They say that he reigns.*

2. The subject of the infinitive is *not expressed* when it is the same with the *subject* of the preceding proposition. E. g.

Οἶμαι εὑρηκέναι, *I think I have found.* Here the subject (μέ) of εὑρηκέναι is not expressed because it refers to the subject (ἐγώ) of οἶμαι.

Τυφλὸς γινῶναι δοκεῖ τοῦτο, *A blind man seems to know this.*
Ἐπιθυμῶ ἀπομερμηρίσαι, *I wish to doze.*

NOTE 1. Sometimes the accusative of the *personal* or *reflexive* pronoun is expressed before the infinitive, contrary to the preceding rule (§ 158. 2). E. g. Ἐμὶ φημι ληλασμένον ἔμεναι ἀλλκῆς, *I say that I have forgotten my valor.*

NOTE 2. The subject of the infinitive is frequently put in the case of the subject of the preceding independent proposition. This takes place chiefly when both subjects refer to the same person or thing. E. g.

Νομίζεις ἡμᾶς μὲν ἀνέξεσθαι σου, αὐτὸς δὲ τυπτήσῃν;
Dost thou imagine that we shall tolerate thee, and that thou canst strike? Here αὐτὸς stands for σαντόν.

Ἐμὲ οὔτεσθ' ὑμῖν εἰσοίσειν, ὑμεῖς δὲ νεμεῖσθαι; *Do you think that I shall contribute, but that you will enjoy the contribution?* Here ὑμεῖς stands for ὑμᾶς.

So Ἐφησθα Κρονίωνι οἷη λοιγὸν ἀμῦναι, *thou saidst that thou alone avertest destruction from the son of Saturn.* Here οἷη stands for οἷαν agreeing with σέ understood.

NOTE 3. Frequently the subject of the infinitive is wanting even when it is *different* from that of the preceding independent proposition. E. g. Πημοναῖσι κάμπτομαι, πάσχειν ἀλγειναῖσιν, *I am afflicted with sufferings painful to endure*, where the subject of πάσχειν (τινὰ understood) is different from that of κάμπτομαι. (See also § 219. N. 3.)

3. The subject of the infinitive is *not expressed* also when it is the same with the *object* of the preceding proposition. E. g.

Ἐδεῖτο αὐτῶν βοηθεῖν ἐμοί, *He prayed them to aid me.*
Here the subject (αὐτούς) is not expressed, because it refers to the object (αὐτῶν) of ἐδεῖτο (§ 181).

Παρήγγειλεν ἡμῖν καθεύδειν, *He commanded us to sleep.*
Here the subject (ἡμᾶς) of καθεύδειν is omitted because it is the same with the object (ἡμῖν) of παρήγγειλεν (§ 196. 2).

Ἄνδρε δὺν κτελεύομεν ἀλλήλων πειρῇ θῆναι, *We request*

two men to try each other's skill. In such instances the accusative denoting the object of the verb (§ 163) must not be mistaken for the subject of the infinitive.

NOTE 4. A *participle* agreeing with the omitted subject of the infinitive is very often put in the *accusative*. E. g. Ἐγὼ ὑμῶν δοῦμαι καταψηφίσασθαι Θεομνήστου, ἐν θυμουμῆ-
ρους, ὅτι οὐκ ἂν γένοιτο τούτου μείζων ἀγὼν μοι, *I beseech you to condemn Theomnestus, when you consider that I could not have had a severer trial than this.* Ξενία ἤκειν παρ' ἡγεῖλε, λαβόντα τοὺς ἄνδρας, *he requested Xenias to take the men and come.* (§ 158. 3.)

NOTE 5. When the infinitive has the force of a neuter substantive (§§ 159. 2: 221), its subject is frequently omitted, in which case the accusative of τίς or αὐτός is to be supplied. E. g. Δρᾶν ταῦτα χρὴ, sc. τινὰ, *one must do these things.*

§ 159. 1. In general, any word or clause may be the subject of a proposition. E. g.

Φίλο μὲν ἔστιν ἀρχὴ τοῦ κακοῦ, *The word Φίλο indeed is the beginning of the evil.*

2. Particularly, the subject of a proposition may be an *infinitive* with the words connected with it. E. g.

Πρόχειρόν ἐστιν ἐπαινέσαι τὴν ἀρετὴν, *It is easy to praise virtue.* Here ἐπαινέσαι τὴν ἀρετὴν is the subject of the proposition.

NOTE 1. The subject of δεῖ, δοκεῖ, ἐνδέχεται, πρέπει, προσήκει, συμβαίνει, χρὴ, and some others, is generally an infinitive. E. g.

Δεῖ ἐμὲ λέγειν, *I must say, or It is necessary that I should say.* Here ἐμὲ λέγειν is the subject of δεῖ.

NOTE 2. Verbs, of which the subject is an infinitive are called **IMPERSONAL**. Such verbs must not be confounded with those, of which the subject is not expressed (§ 157. N. 8).

3. The subject of an *infinitive* is frequently another infinitive with the words connected with it. E. g. Οὗ φησι χρῆ-
ναι τοὺς νέους τὴν γλῶσσαν ἀσκεῖν, *he says that young men ought not to exercise the tongue, where τοὺς νέους τὴν γλῶσσαν ἀσκεῖν is the subject of χρῆναι* (§ 159. N. 1, 2).

§ 160. 1. The **PREDICATE**, like the subject (§ 156. 2), is either *grammatical* or *logical*.

The grammatical predicate is either a verb alone, or a verb (commonly a verb signifying *to be*, *to be called*), and a substantive, adjective, pronoun, or participle. In the latter case, the verb is called the *copula*.

The logical predicate consists of the grammatical predicate with the words connected with it. E. g. Ἦν Κανδαύλης τύραννος Σαρδίων, *Candaules was king of Sardes*, where Ἦν τύραννος is the grammatical, and Ἦν τύραννος Σαρδίων, the logical predicate.

2. A substantive in the predicate is put in the same case as the subject when it refers to the same person or thing. (§ 136.) E. g.

Ἐγὼ εἰμι Πλοῦτος, *I am Plutus*. Here Πλοῦτος agrees in case with ἐγώ.

Ἦν Κανδαύλης τύραννος Σαρδίων, *Candaules was king of Sardes*. Here τύραννος in the predicate agrees with the subject Κανδαύλης in case.

3. The gender, number, and case of an adjective, standing in the predicate, and referring to the subject, are determined by § 137. E. g.

Ἐγὼ ἀθάνατός εἰμι, *I am immortal*.

Βούλεσθε αὐτὸν γενέσθαι σοφόν; *Do you wish him to become wise?*

NOTE 1: When the subject is any word but a nominative (§ 159), the adjective or pronoun in the predicate is *neuter* (commonly *neuter singular*). E. g. Οὐ δίκαιόν ἐστι τοὺς κρείττους τῶν ἥτιόνων ἄρχειν, *it is not right, that the stronger should rule the weaker*.

NOTE 2. Frequently a *neuter* adjective in the predicate refers to a masculine or feminine noun. E. g. Φιλοέκτιστον γυνή ἐστι, *woman is a very tender-hearted thing*.

In such cases, the word πράγμα is sometimes expressed. E. g. Γυναῖκα δ' εἶναι πράγμ' ἔφη νομβυστικόν, *but woman, he said, is a prudent thing*.

§ 161. 1. When the subject of the infinitive is not expressed (§ 158. 2, 3), the substantive or adjective, standing in the predicate and referring to the omitted subject, is put in the case, in which the subject has already appeared. E. g.

Ἦχρὰ εἶναι δοκεῖς, *Thou seemest to be pale*. Here the adjective is put in the nominative on account of σύ with which δοκεῖς agrees (§ 157. N. 5).

Κύρου ἐδέοντο προθυμοτάτου γενέθαι, *They besought Cyrus to be very eager.*

Διακελεύσομαι τοῖς ἰούσιν εἶναι προθυμοτάτοις, *I will command those who go to be very eager.*

NOTE. This construction (§ 161. 1) may take place also when the infinitive has the article before it (§ 221). E. g. Ὁ Αἰσχύλος πάλιν ἄπισιν οἴκαδι, διὰ τὸ συνετὸς εἶναι, *Æschylus returns home because he is wise.*

It takes place also when the infinitive comes after the particle ὥστε (§ 220).

Also when the infinitive depends on a participle (§ 219). E. g. Πολλοὶ τῶν προσποιουσαμένων εἶναι σοφιστῶν, for Πολλοὶ ἱκνίων οἱ προσποιήσαντο εἶναι σοφισταί, *many of those who pretended to be sophists,* (§ 140. 3.)

2. When a proposition is made the subject of another proposition (§ 159. 2, 3), the substantive, adjective, or participle in the predicate or subject of the former proposition is often put in the case of the noun which is in the predicate of the latter. E. g. Ἐφ' ἡμῶν ἔσται τὸ ἐπιεικέσι καὶ φάυλοις εἶναι, for Τὸ ἡμῶς ἐπιεικὲς καὶ φάυλους εἶναι ἔσται ἐφ' ἡμῶν, *to be respectable or worthless will depend upon us*, where the proposition τὸ ἐπιεικέσι εἶναι is the subject, and ἐφ' ἡμῶν ἔσται, the predicate.

In such cases the predicate always precedes the subject. Further, this takes place only when the attracting word in the predicate is in the *dative*.

OBJECT.

§ 162. 1. That on which an action is exerted, or to which it refers, is called the *object*.

The object is put in the *accusative*, *genitive*, or *dative*.

2. Participles and verbal adjectives in *τεον* (§ 132. 2) are followed by the same case as the verb from which they are derived.

For examples, see below.

NOTE 1. The verbal in *τεον* with *ἐστί* (expressed or understood) represents *δεῖ* (§ 159. N. 1) and the infinitive *active* or *middle* of the verb from which it is derived. E. g.

ἀκούω, *hear*, ἀκουστέον equivalent to *δεῖ ἀκούειν*, *one must hear*.
μιμῶμαι, *imitate*, μιμητέον equivalent to *δεῖ μιμεῖσθαι*, *one must imitate*.

In some instances it represents *δεῖ* and the infinitive *passive*. E. g. ἡττιόμαι, *am surpassed*, ἡττητέον, *one must be surpassed*.

NOTE 2. The *neuter plural* of the verbal adjective in *τεον* is often used instead of the singular. E. g. *ἀκουστέα* for *ἀκουστέον*.

3. Any word or clause may be the object of a verb. E. g. *Κῦρος ἐκείνῳ δῶρα ἔδωκε, ἵππον χρυσοχάλινον, καὶ στρεπτόν χρυσοῦν, καὶ τὴν χώραν μηκέτι ἀρπάξουσθαι*, *Cyrus gave him presents, a horse with a golden bridle, a golden necklace, and that the country should no longer be plundered*, where the proposition *τὴν χώραν μηκέτι ἀρπάξουσθαι* is one of the objects of *ἔδωκε*.

ACCUSATIVE.

§ 163. 1. The immediate object of a transitive VERB is put in the accusative. E. g.

Ταῦτα ποιοῶ, I do these things.

Ποιήσας ταῦτα, Having done these things. (§ 162. 2.)

Ποιητέον ταῦτα, One must do these things. (ibid.)

2. Many verbs, which are intransitive in English, are transitive in Greek. E. g. *Ἀθανάτους ἀλιτέσθαι*, *to sin against the immortals*.

Verbs of this class are *ἀλιταίνω, ἀποδιδράσκω, δορυφορέω, ἐπιροκέω, ὄμνυμι, ἐπιτροπεύω, λανθάνω*, and many others.

§ 164. The accusative of a substantive is often joined to a verb of which it denotes the *abstract* idea. (§ 129.) In this case the accusative is generally accompanied by an adjective. E. g.

Πεσεῖν πτώματ' οὐκ ἀνασχετά, To fall an insupportable fall.

Ἦριξαν δρόμημα δεινόν, They rushed furiously.

So in English, *To die the death of the righteous. To run a race.*

NOTE 1. A substantive is, in the poets, often joined to a verb signifying *to see, to look*, (*βλέπω, δέχομαι, λύσσω, ὀράω*), to mark the expression of the look. E. g. *Φόβον βλέπων, looking terrible. Ἡ Βουλὴ ἔβλεψε νάπυ, the Senate looked mustard, that is, looked displeased.*

Sometimes the substantive *δέργμα* is to be supplied after these verbs. E. g. *Κλίπτον βλέπει, he looks thievish.*

NOTE 2. Verbs signifying *to conquer* (as *νικάω*) are often followed by the accusative of a noun denoting the place or

nature of the conquest. E. g. *Μάχην νικᾶν*, to gain a battle. *Ὀλύμπια νενικηκώς*, having conquered in the Olympic games.

The nouns following verbs of this description are chiefly *ἄγών*, *γνώμη*, *μάχη*, *ναυμαχία*, *πόλεμος*. Also the names of the public games, *Ὀλύμπια*, *Πύθια*, *Νέμεα*, *Ἴσθμια*.

Sometimes an accusative denoting the name of the person conquered is added. E. g. *Μιλτιάδης ὁ τὴν ἐν Μαραθῶνι μάχην τοὺς βαρβάρους νικήσας*, *Miltiades who conquered the barbarians at the battle of Marathon*.

§ 165. 1. VERBS signifying *to ask*, *to teach*, *to take away*, *to clothe*, *to unclothe*, *to do*, *to say*, and some others, are followed by two accusatives, the one of a person, and the other of a thing. E. g.

Ταῦτά με ἐρωτᾷς, *Thou askest me about these things*.

Αἰτεῖν τὸν δῆμον φυλακὰς, *To ask guards of the people*.

Τὸν δῆμον χλαῖναν ἤμπισχον, *I clothed the people with robes*.

Verbs of this class are *αἰτέω*, *ἀμπέχω*, *ἀμφιέννυμι*, *ἀναγκάζω*, *ἀναδέω*, *ἀπαιτέω*, *ἀποστερέω*, *ἀφαιρέομαι*, *διδάσκω*, *δράω*, *ἐκλέγω*, *ἐκδύνω*, *ἐνδύνω*, *ἐξαιρέομαι*, *ἐξειπεῖν*, *ἐξετάζω*, *ἐρῶ* or *ῥέζω*, *ἐργάζομαι*, *ἐρομαι*, *ἐρωτιάω*, *κρύπτω*, *λέγω*, *παιδεύω*, *πείθω*, *πιπίσκω*, *ποιέω*, *πράσσομαι*, *στεφανώω*, *σπλάω*, and a few others.

NOTE 1. Sometimes the accusative of the thing denotes the abstract of the verb (§ 164). E. g. *Ὁ Φωκικὸς πόλεμος ἀείμνητον παιδείαν αὐτοὺς ἱπαίδευσεν*, the Phocian war taught them an ever memorable lesson. *Ἐωρτὸν λαβᾶται λάβην ἀνήκεστον*, he injures himself incurably.

NOTE 2. Frequently verbs signifying *to do*, or *to say*, are followed by an accusative and the adverb *εὖ*, *well*, or *κακῶς*, *badly*. E. g. *Τοὺς φίλους εὖ ποιοῦσι*, they do good to their friends, where *εὖ ποιοῦσι* is equivalent to *ἀγαθὰ ποιοῦσι*. *Κακῶς λέγουσιν οἱ ἀγαθοὶ τοὺς κακοὺς*, the good speak ill of the bad, where *κακῶς λέγουσι* is equivalent to *κακὰ λέγουσι*.

NOTE 3. Sometimes the word denoting the person is put in the dative (§ 196. 4). E. g. *Πολλὰ κακ' ἀνθρώποισιν ἰώργει*, he did much evil to men. *Μηδὴν ἀγαθὸν ποιήσας τῇ πόλει*, having done no good to the state.

REMARK. *Ἀποστερέω*, and, in the later writers, *ἀφαιρέομαι*, are often followed also by the accusative of the person and the genitive of the thing. (§ 181. 2.)

2. Verbs signifying *to divide* take two accusatives. E. g. *Τὸ στράτευμα κατένειμε δώδεκα μέρη*, he divided the army into twelve parts.

The preposition εἰς is often found before the accusative denoting the number of parts. E. g. Σφέας αὐτοὺς εἰς ἕξ μοίρας διείλον, *they divided themselves into six parts.*

NOTE 4. Sometimes the noun denoting the thing divided is put in the *genitive* (§ 173, and depends on the accusative denoting the *parts*. E. g. Διελόμεθα τῆς εἰδωλοποιικῆς εἵδη δύο, equivalent to Διελόμεθα τὴν εἰδωλοποικὴν εἰς εἵδη δύο, *we divided the art of making images into two parts.*

§ 166. VERBS signifying, *to name or call, to choose, to render or constitute, to esteem or consider*, are followed by two accusatives denoting the same person or thing. E. g.

Στρατηγὸν αὐτὸν ἀπέδειξεν, *He appointed him general.*
Τὸν υἱὸν ἱππέα ἐδιδάξατο ἀγαθόν, *He caused his son to be brought up a good horseman.*

NOTE 1. In the *passive* such verbs become *copulas* (§ 160. 1). E. g. Στρατηγὸς ἀπιδείχθη, *he was appointed general.* Ὁ υἱὸς ἐδιδάχθη ἱπτικὸν ἀγαθόν, *the son was brought up a good horseman.* (§ 206. 1.)

NOTE 2. Frequently the infinitive εἶναι is expressed before the second accusative. E. g. Σοφιστὴν ἀνομάζουσι τὸν ἄνδρα εἶναι, *they call him a sophist, or rather, they say that he is a sophist.*

So in the *passive*. Ἀπεδείχθη τῆς ἵππου εἶναι ἵππαρχος, *he was appointed master of the horse.*

§ 167. The accusative is very often used *to limit* any word or expression. E. g.

Κροῖσος ἦν Λυδὸς τὸ γένος, *Cræsus was a Lydian by birth.*

Here the accusative γένος limits or explains further the meaning of Λυδός.

Ταῦτα ψεύδονται, *They lie in these things.*

Ἡ θάλασσα οὐδὲν γίγνεται πλείων, *The sea does not become larger, literally The sea becomes larger in nothing.*

The accusative thus used is called the **SYNECDOCHICAL ACCUSATIVE**.

REMARK. The neuter accusative τί (from τίς) often means *for what? why?* E. g. Τί ταῦτα μανθάνω, *for what am I learning these things?*

NOTE 1. Here belong most of the accusatives which commonly are said to be used *adverbially* (§ 124).

NOTE 2. Hither we may refer *parenthetical* phrases like the following. Τὸ λεγόμενον, *as the saying is.* Τὸ τοῦ Ὁμήρου, *as Homer has it, or according to Homer.* Πάν τοῦναντίον, *on the contrary.*

NOTE 3. Sometimes the preposition *κατά* or *εἰς* is used before this accusative. E. g. *Καθαρόν καὶ κατὰ τὸ σῶμα καὶ κατὰ τὴν ψυχὴν*, pure in body and in soul. *Αἰνῶς ἀθανάτησι θεῇς εἰς ὅσα ἴσκειν*, she astonishingly resembles the immortal goddesses in looks.

NOTE 4. The accusative is sometimes subjoined to a clause in order further to qualify the contents of it. E. g. *Καὶ με θητεύειν πατὴρ θνητῷ παρ' ἀνδρὶ, τῶνδ' ἄποιν', ἠνάγκασεν*, and the father compelled me to serve with a mortal man as a recompense for these. *Τὼ παῖδε τὼ σὼ μέλλον, τολμήματ' αἰσχιστά, μονομαχεῖν*, thy two sons are about to fight a duel, a most disgraceful act, where *τολμήματα* qualifies *τὼ παῖδε τὼ σὼ μέλλον μονομαχεῖν*. *Ἐγὼ δ' ἂν, αὐτῇ θοιμάτιον δεικνὺς τοδὶ, πρόφασιν, ἔφασκον*, and I, showing to her this garment here, as a pretext said.

§ 168. 1. A noun denoting DURATION OF TIME is put in the accusative. E. g.

Δέκα ἔτη κοιμῶνται, They sleep ten years.

Τοῦτον μετὰ Σιτάλκου ἐπινον τὸν χρόνον, During this time I was feasting with Sitalces.

Πολὺν χρόνον ὕβριξε, He has insulted a long time.

2. Frequently the accusative answers to the question WHEN? E. g. *Ἐντελάμενος τὴν ὥρην ἐπαγινέειν σφίσι τὰς αἰγας*, commanding (him) to bring the goats to them at the regular time.

NOTE 1. When the substantive is accompanied by an ordinal number (§ 61), it denotes duration of time past. E. g. *Ἐννὰ τὴν ἡμέραν γεγαμημένην*, married nine days ago, or having been married nine days.

Also when it is accompanied by cardinal numbers. E. g. *Ὅς τέθνηκε ταῦτα τρία ἔτη*, who has been dead these three years.

NOTE 2. Sometimes the accusative is equivalent to the genitive absolute (§ 192), particularly the following neuter accusatives: *δεδογμένον*, *δοκοῦν*, *δόξαν*, from *δοκέω*; *εἰρημένον* from *ΠΕΩ*; *ἔξον* from *ἔξειμι*; *ὄν* from *εἰμί*; *παρέχον* from *παρέχω*; *προσῆκον* from *προσέηκω*; *τυχόν* from *τυγχάνω*; and a few others. E. g.

Ἐξὸν αὐτοῖς ἀποδοῦσιν Ἑλένην ἀπηλλάχθαι τῶν παρόντων κακῶν, Although it was in their power to give up Helen, and be delivered from the impending danger. The construction of the clause *Ἐξὸν αὐτοῖς κακῶν*, in the indicative would be *Ἐξεστὶν αὐτοῖς κακῶν*, (§ 159. 2, N. 1, 2.)

NOTE 3. Frequently, for the sake of emphasis, a preposition (chiefly ἐπὶ) is placed before this accusative. E. g. Ἐπὶ ὀκτὼ καὶ εἴκοσι ἔτη ἤρχον τῆς Ἀσίας οἱ Σκύθαι, *the Scythians ruled Asia for eight and twenty years.*

§ 169. The accusative is used to denote EX-TENT OF SPACE. E. g.

Διέσχον ἀλλήλων τριάκοντα στάδια, *They were thirty stadia from each other.*

Σταδίου δὲ πέντε καὶ τεσσαράκοντα διακομίσαντες ἀπὸ τοῦ ἱεροῦ, *And carrying (her) forty-five stadia they arrived at the temple.*

§ 170. Sometimes the accusative answers to the question WHITHER? E. g.

Ἀγλή παμφανώσα δι' αἰθέρος οὐρανὸν ἵκεν, *The bright effulgence went to heaven through ether.*

Ἄγλα ἄς ἔβας Θήβας, *Thou camest to illustrious Thebes.*

§ 171. The accusative follows the particles of protestation μὰ and νή. E. g.

Μὰ τὴν Ἀναπνοὴν, μὰ τὸ Χάος, μὰ τὸν Ἀέρα, *By Breath, by Chaos, by Air.*

Νή τὸν Ποσειδῶ φίλωσε, *By Neptune I love thee.*

NOTE 1. Μὰ is used only in negative, and νή only in affirmative, propositions. But when ναί, *yes, certainly*, is placed before μὰ, the proposition is affirmative.

NOTE 2. Sometimes μὰ is omitted. E. g. Οὐ, τόνδ' Ὀλυμπον, *no, by this Heaven.*

NOTE 3. Sometimes the name of the god sworn by is omitted after these particles, in which case the article of the omitted name is always expressed. E. g. Μὰ τὸν — ἐγὼ μὲν οὐδ' ἂν ἰσθόμην, *by — I should not believe it.*

§ 172. The accusative is put after the following PREPOSITIONS.

Ἀμφί, *about, around.* Ἀμφὶ δειλὴν, *about evening.* Ἀμφ' αὐτόν, *around him.* So in connection with numerals. Ἀμφ' τὰ ἑκαίδεκα ἔτη γενόμενος, *being about sixteen years old.* Ἀνά, *on, in, through, throughout, during.* Ἀνὰ τὸν πόλεμον, *during the war, throughout the war.* Ἀνὰ στρατόν, *in the army.* Ἀνὰ μυρτίκην, *on a tamarisk.*

With numerals it means *at the rate of, a-piece.* Ἀνὰ πέντε παρασάγγας τῆς ἡμέρας, *at the rate of five parasangs a day.* Διά, *through, on account of, in.* Ἄ νῦν ὀφείλω διὰ σέ, *which I now owe on your account.* Διὰ νύκτα, *in the night.* Εἰς, *to, into.* Εἰς Κιλικίαν, *to Cilicia.*

With *numerals* it generally means *about*. *Εἰς τετρα-
κισχιλίους*, *about four thousand men*.

Frequently *εἰς* is found before a *genitive*, the noun, to which it properly belongs, being omitted. *Εἰς παιδοτρύ-
βου*, sc. *οἴκου*, *to the teacher's house*.

Ἐπὶ, *upon, against*. *Ἐπὶ θρόνον*, *upon a throne*. *Ἐπ' αὐτόν*, *against him*.

Κατά, *according to, in relation to, in, on, near, during*. *Κατά τὸν Ὅμηρον*, *according to Homer*. *Κατὰ τὸ σῶμα*, *in relation to the body*. *Κατὰ τὸν πόλεμον*, *during the war*.

Μετὰ, *after*. *Μετὰ δὲ ταῦτα*, *and after these things*.

Παρά, *to, besides, along, contrary to, on account of*. *Παρὰ Καμβύσεα*, *to Cambyses*. *Παρὰ ταῦτα*, *besides these*.

After *comparatives* it means *than*. *Γενοίαιτ' ἂν καὶ παρὰ τὴν ἐουτῶν φύσιν ἀμείνονες*, *they might become superior to their nature*.

Περὶ, synonymous with *ἄμφι*.

Πρὸς, *to, in respect to, towards*. *Πρὸς πάντας*, *to all men*.

Καλὸς πρὸς δρόμον, *good in running, or a good racer*.

Ἐπὲρ, *over, beyond, against*. *Ἐπὲρ τοὺς ἄλλους*, *over the others*.

Ἐπὶ, *under, at*. *Ἐπὶ γῆν*, *under the earth*. *Ἐπὶ Ἴλιον*, *under Ilion*.

Ὡς, synonymous with *εἰς*. It is always placed before nouns denoting *intelligent objects*.

GENITIVE.

§ 173. A **SUBSTANTIVE** which limits the meaning of another substantive, denoting a different person or thing, is put in the genitive. E. g.

Τὸ τέμενος τοῦ θεοῦ, *The temple of the god*.

Τὸν Ἰππάρχου θάνατον, *The death of Hipparchus*.

Σκυθῶν βασιλεῖς, *Kings of the Scythians*.

This rule applies also to the personal, reflexive, and reciprocal pronouns, and to the indefinite pronoun *δεῖνα*.

The genitive thus used has been called the **ADNOMINAL GENITIVE**.

NOTE 1. The adnominal genitive denotes various relations, the most common of which are those of *possession, quality, subject, object, material, source, a whole, component parts*.

NOTE 2. The adnominal genitive is called *subjective* when it is equivalent to the subject-nominative (§ 157. 1). It is called *objective* when it denotes the object of an action (§ 162. 1). E. g. Ἔργον Ἡφαίστου, *the work of Vulcan, that which Vulcan did*, where the genitive is used subjectively. Ἡ ἀκρόασις τῶν λεγόντων, *the act of hearing the speakers*, where the genitive is used objectively.

NOTE 3. A substantive is sometimes followed by *two* genitives denoting different relations. E. g. Τὴν Πέλοπος ἀπάσης Πελοποννήσου κατάλειψιν, *the taking of the whole of Peloponnēsus by Pelops*.

§ 174. POSSESSIVE PRONOUNS and adjectives implying possession, are frequently followed by a genitive, which is in apposition with the genitive implied in the possessive pronoun or adjective (§§ 67: 131. 1). E. g.

Τὸν ἐμὸν αὐτοῦ τοῦ ταλαιπώρου βίον, *The life of me, a miserable man*. Here αὐτοῦ τοῦ ταλαιπώρου is in apposition with ἐμοῦ implied in ἐμὸν.

Γοργεῖλην κεφαλὴν, δεινοῖο πελώρου, *The head of Gorgo, a terrible monster*. Here Γοργεῖλην is equivalent to the genitive Γοργοῦς with which πελώρου is in apposition.

NOTE. Under this head belong the adjectives ἴδιος, ἑρῆς, κοινός, οἰκίως. E. g. Τῷ αὐτῶν ἰδίῳ προσέχειν τὸν νοῦν, *to attend to their private affairs*. Ἰερὸς γὰρ οὗτος τῶν κατὰ χθονὸς θεῶν, *for he is consecrated to the infernal deities*. Ἔργον κοινὸν Λακεδαιμονίων τε καὶ Ἀθηναίων, *a work performed by the Lacedæmonians and Athenians in common*. Ἄ οἰκίᾳ τῶν καλῶς βασιλεύοντων ἰστί, *which belong to those who rule well*.

§ 175. The genitive is put after verbs signifying *to be*, *to belong*, to denote the person or thing to which any thing in any way BELONGS. E. g.

Ὁ παῖς Λακεδαιμονίων ἐστί, *The boy belongs to the Lacedæmonians*.

Ἀνοίας ἐστί τὸ θηρᾶσθαι κενά, *It is characteristic of folly to be in pursuit of vain things*.

Εἶναι ἐτῶν τριάκοντα, *To be thirty years old*.

Verbs of this class are γίγνομαι, εἰμί, κυρέω, πέφυκα and ἔφην from φύω.

NOTE 1. This genitive is often preceded by the preposition πρὸς. E. g. Διξιοῦ πρὸς ἀνδρός ἰστί, *it is the characteristic of a man of parts*.

NOTE 2. Frequently the genitive after these verbs denotes the person or thing *from* which any thing proceeds. E. g. Δαρείου καὶ Παρυσάτιδος γίγνονται παῖδες δύο, *of Da-*

rīus and Parysātis two children were born, or Darius and Parysātis had two sons. Θνητοῦ πέφυκας πατρός, *thou art the offspring of a mortal father.*

Sometimes the genitive, in such instances, is preceded by ἐκ. E. g. Πατρός ἐκ ταύτου γεγώς, *being born of the same father.*

NOTE 3. Frequently the adjective εἷς or the pronoun τις is to be supplied before this genitive (§ 175). E. g. Τούτων γινοῦ, *become one of these.*

§ 176. The neuter of the article followed by a substantive in the genitive denotes something to which that substantive is related. E. g.

Δεῖ φέρειν τὰ τῶν θεῶν, *We must bear what comes from the gods.*

Τὸ τοῦ Ὅμηρου, *That which Homer says.*

NOTE. This idiom gives rise to phrases like the following: Τὰ τῆς ὀργῆς, for Ἡ ὀργή, *anger, wrath.* Τὰ τῆς ἐμπειρίας, for Ἡ ἐμπειρία, *experience.* Τὰ τῶν Θεσσαλῶν, for Οἱ Θεσσαλοί, *the Thessalians.* Τὸ τῶν ἐπιθυμιῶν, for Αἱ ἐπιθυμίαι, *desires.*

§ 177. 1. ADJECTIVES, PRONOUNS, and ADVERBS, denoting a PART, are followed by a genitive denoting the WHOLE. E. g.

Ἐκάστη τῶν πόλεων, *Each of the states.*

Οὐδεὶς τῶν μειρακίων, *No one of the young men.*

Ποῦ γῆς; *Where on earth?*

Ὁ ἡμισυς τοῦ ἀριθμοῦ, *Half the number.*

Τὴν πλείστην τῆς στρατιᾶς, *The greatest part of the army.*

Τῆς μαρίλης συχνήν, *A good deal of coal-dust.*

This rule applies to the genitive after numerals (§§ 60: 61: 62. 4), after interrogative, indefinite, demonstrative, and relative words (§§ 68–71: 73: 123), after superlatives, and in general, after any adjective or adverb designating a part.

NOTE 1. A participle preceded by the article is often followed by the genitive. (§ 140. 3.) E. g. Οἱ καταφυγόντες αὐτῶν, equivalent to Ἐκεῖνοι αὐτῶν οἱ κατέφυγον, *such of them as escaped.*

Sometimes ἐκ is used in such cases. E. g. Ἐκ τῶν ἀνθρώπων τοῖς εὖ πράττουσι, *to the prospering part of mankind.*

NOTE 2. The nature of the noun denoting the whole determines the number, in which the genitive is put.

NOTE 3. The adjectives *δαίμονιος*, *δῖος*, *τάλας*, *σχίσιλος*, and a few others, are often followed by the genitive plural. E. g. *Δία γυναικῶν*, *divine woman*. *Τάλαινα παρθένω*, *unfortunate virgin*. *Σχίσιλι' ἀνδρῶν*, *unfortunate man*.

It is supposed by many that the idea of *superlativeness* lies in these adjectives.

2. Frequently the genitive denoting a whole depends on a *neuter* adjective, participle, or adjective pronoun. E. g.

Μέσον ἡμέρας, *The middle part of the day*.

Τῆς στρατιῆς τὸ πολλόν, *The greater part of the army*.

Τὸ τετραμμένον τῶν βαρβάρων, *The defeated part of the barbarians*.

Εἰς τοῦτο ἀνάγκης, *To this degree of necessity*.

NOTE 4. In some instances the *neuter plural* is used before this genitive (§ 177. 2). E. g. *Ἄσσημα βοῆς*, for *Ἄσσημον βοῆς*, *indistinct noise*.

NOTE 5. The genitive of the *reflexive pronoun* often follows an adjective of the *superlative degree*; in which case the highest degree, to which a person or thing attains, is expressed. E. g. *Οἱ δεινότατος σαυτοῦ ταῦτα ᾗσθα*, *when your skill in these matters was highest*. *Τῇ εὐρυτάτῃ ἐστὶ αὐτὴ ἐωνιῆς*, *where it is widest*.

§ 178. 1. The genitive may be put after any **VERB**, when the action does not refer to the whole object, but to a **PART** only. E. g.

Πέμπει τῶν Λυδῶν, *He sends some of the Lydians*. But

Πέμπει τοὺς Λυδοὺς, *He sends the Lydians*.

Τῶν κρεῶν ἔκλεπτον, *I stole some pieces of the meat*.

Λαβόντα τῶν ταινιῶν, *Taking some of the fillets*.

2. Particularly, the genitive is put after **VERBS** signifying *to partake*, *to enjoy*, *to obtain*, *to inherit*. E. g.

Μετέχω θράσεος, *I partake of courage*.

Τῆς δυνάμεως κοινωνοῦσι, *They partake of the power*.

Verbs of this class are *ἀντιᾶν*, *ἀπολαῖν*, *ἀντρίν*, *ἐπαυρίσκομαι*, *κληρονομῶ*, *κοινωνῶ*, *κυρίν*, *λαγχάνω*, *μεταλαγχάνω*, *μεταλαμβάνω*, *μετέχω*, *ὀνίναμαι*, *συναίρομαι*, *τυγχάνω*, and some others.

NOTE 1. Sometimes *μέρος*, *part*, is found after *μεταλαγχάνω* and *μετίχω*. E. g. *Μεθίξιν τάφου μέρος*, *about to partake of burial*.

Μετίχω is also found with the accusative in which one participates. E. g. *Μετίχης τὰς ἴσας πληγὰς ἐμοί*, *thou didst receive the same number of stripes with me*.

'Απολαύω, λαγχάνω, and τυγχάνω are often followed by the *accusative*. E. g. 'Απολαύειν τι, *to enjoy any thing*. 'Αγκῶνα τυχάν, *hitting the elbow*.

Κληρονομίω, *inherit*, in some instances takes the *accusative* of the thing inherited. The name of the person of whom one inherits is put in the *genitive*, and depends on the thing inherited. E. g. Κληρονομεῖν τὰ κτήματά τινος, *to inherit the possessions of any one*. Later authors put even the name of the person in the *accusative*.

NOTE 2. The *genitive* in connection with μέτεστι and προσήκει depends on the *subject* (expressed or understood) of these verbs. E. g. Ὦν μηδὲν μέρος τοῖς πονηροῖς μέτεστι, *in which the wicked do not participate*. Οὐκ ᾔετο προσήκειν οὐδενὶ ἄρχῃς, *he thought that no person ought to rule*.

NOTE 3. The preposition ἐξ or ἐκ is sometimes used before this *genitive* (§ 178. 1). E. g. Λαβὼν ἐκ τῶν ἀσπίδων, *taking some (or one) of the shields*.

§ 179. 1. VERBS signifying *to take hold of, to touch, to feel, to hear, to taste, to smell*, are followed by the *genitive*. E. g.

Λάβεσθε τούτον, *Take hold of this man*.

Ἄπτεσθαι αὐτῶν, *To touch them*.

Γεῦσαι τῆς θύρας, *Knock at the door, literally Taste of the door*.

Verbs of this class are αἰσθάνομαι, αἶψα, ἀκούω, ἀκροόομαι, ἄπτομαι, γένομαι, δρᾶσσομαι, ἔχομαι, θιγγάνω, κλύω, λαμβάνομαι, ὄζω, ὀσφραίνομαι, πειράομαι, πυνθάνομαι, ψάνω, and some others.

2. Verbs signifying *to take hold of* are frequently followed by the *accusative* of the object taken hold of, and the *genitive* of the part by which it is taken. E. g. Ἐλάβοντο τῆς ζώνης τὸν Ὀρόντην, *they took Orontes by the girdle*.

NOTE 1. 'Ακούω and its synonymes, and θιγγάνω and ψάω, are frequently followed by the *accusative*. E. g. 'Ακούσας ταῦτα, *hearing these things*.

NOTE 2. Frequently ἀκούω and its synonymes take that which is heard in the *accusative*, and that from which the thing heard proceeds, in the *genitive*. E. g. Τὸν ἄνδρα πυνθάνου τῶν ἰδοιπόρων, *inquire of the travellers about the man*.

NOTE 3. Γεῦω, *cause to taste*, is followed by the *accusative* of the person, and the *genitive* of the thing. E. g. Γεύειν αὐτὸν τινος, *to make him taste of any thing*.

Frequently this verb is followed by two *accusatives*. E. g. Γεύσω σε μέθυ, *I will give thee wine to taste*.

§ 180. 1. VERBS denoting *to let go, to cease, to desist, to free, to miss, to separate, to escape*, are followed by the genitive. E. g.

Τούτου μεθίεσθαι, *To let this man go.*

Ἀγαμέμνων λῆγ' ἔριδος, *Agamemnon left off his wrath*
Διέσχον ἀλλήλων, *They separated from each other.*

Verbs of this class are ἀλύσκω, ἁμαρτάνω, ἀμπλακίσκω, ἀπέχομαι, ἀπολείπομαι, ἀποστατέω, ἀφίεμαι, διέχω, εἶκω *retreat*, ἐκφεύγω, ἐλλείπω, λήγω, μεθίημι commonly μεθίεμαι, μεθίσταμαι, παραχωρέω, συγχωρέω, φεύγω, χωρέω, and some others.

2. Transitive verbs of this class are followed by the accusative of the immediate, and the genitive of the remote, object. E. g.

Παύω σε τούτου, *I make thee cease from this.*

Τὴν Ἀσίην διουριζὼν τῆς Λιβύης, *Separating Asia from Libya.*

Such verbs are ἀμύνω, ἀπαλλάσσω, ἀπέχω, ἀφίστημι, διορίζω, εἶργω, ἐλευθερώω, ἐρητύω, καθαίρω, κωλύω, λύνω, παύω, and some others.

NOTE. The genitive in connection with verbs signifying *to free, to cease*, sometimes depends on the preposition ἐκ or ἀπό. E. g. Παῦσον ἐκ κακῶν ἐμὶ, *deliver me from evil.*

§ 181. 1. VERBS, ADJECTIVES, and ADVERBS, implying *fulness, emptiness, bereavement*, are followed by the genitive. E. g.

Πενίας ἡ πόλις ἔγεμεν, *The city was full of poverty.*

Κενῶν δοξασμάτων πλήρεις, *Full of vain notions.*

Τῶν τεθνηκότων ἅλις, *Enough of dead persons.*

Words of this class are ἄδην, ἅλις, ἀμχανέω, ἀπορεῖω, ἄτος, ἀφνειός, βρίθω, γέμω, δέω and δέομαι, ἐπιδήης, ἔρημος, καθαρός, κενός, μεστός, πένης, πένομαι, πλέως, πλήθω, πλήρης, πλούσιος, σπανίζω, χορίζω, and some others.

2. Transitive verbs of this class are followed by the accusative of the immediate, and the genitive of the remote, object. E. g.

Πάριν νοσφιεῖς βίου, *Thou wilt deprive Paris of life.*

Such verbs are ἀποστερέω, ἐρημόω, κενόω, κορέννυμι, μονόω, νοσφίζω, πίμπλημι, πληρόω, and some others.

NOTE 1. Δεῖ and χοή are followed by the *accusative* of a person and the *genitive* of a thing. E. g. Ἀυτόν σε δεῖ Προμηθεώς, *thou thyself needest a Prometheus*. Τέο σε χοή, *what wantest thou?*

NOTE 2. Δεῖ sometimes takes the *dative* of the person and the *genitive* of the thing. E. g. Δεινῶν σοι βουλευμάτων ἔοικε δεῖν πρὸς αὐτόν, *it seems that thou must employ profound reasoning against him*.

§ 182. VERBS signifying *to remember, to forget, to admire, to contemn, to desire, to care for, to spare, to neglect, to consider, to understand*, are followed by the *genitive*. E. g.

Μέμνησό μου, *Remember me*.

Ἀγασθαι τῆς ἀρετῆς, *To admire virtue*.

Μεγάλων ἐπιθυμεῖς, *Thou desirest great things*.

Verbs of this class are ἀγαμαι, ἀλεγίζω, ἀντιποιόμαι, γλιχομαι, εἰδέναι, ἐμπάσσομαι, ἐνθυμέομαι, ἐπιθυμέω, ἐπίσταμαι, ἔραμαι, ἐράω, ἐφίεμαι, θαυμάζω, ἱμείρω, καταγελᾶω, καταφρονέω, κήδομαι, λανθάνομαι, λιλαιομαι, μιμνήσκομαι, μνημονεύω, ὀλιγωρέω, ὀρέγομαι, συνήμι, ὑπεροράω, φείδομαι, φροντίζω, and some others.

NOTE 1. Most verbs of this class often take the *accusative* instead of the *genitive*. E. g. Φροντίζοντας τὰ τοιαῦτα, *caring about such things*.

NOTE 2. Μιμνήσχω and ληθάνω or λήθω, and their compounds, are followed by the *accusative* of the person, and the *genitive* of the thing. E. g. Ὑπὲρ μνησέν τί ἰ πατρός, *and he reminded him of his father*. Ἐκ δέ με πάντων ληθάνει, *and makes me forget all things*.

Sometimes μιμνήσχω is followed by two *accusatives*. E. g. Οἱ Ἐγισταῖοι ξυμμαχίαν ἀναμιμνήσκοντες Ἀθηναίους, *the Egestians reminding the Athenians of their alliance*.

NOTE 3. Μέλει, *it is a care, it is a concern*, is generally followed by the *dative* of the person, and the *genitive* of the thing. E. g. Μέλει σοι τούτου, *thou carest for this*. (§ 157. N. 8.)

NOTE 4. The *genitive* in connection with some of these verbs sometimes depends on a preposition. E. g. Παιδὸς πρὶς τοῦ ἐμοῦ μὴ μνησθῆναι, *as to my son, make no more mention of him*. Περὶ τῶν ἐν Αἰγύπτῳ καὶ ἐν Σικελίᾳ δύνασθαι φροντίζειν, *to be able to take care of the affairs of Egypt and Sicily*.

§ 183. 1. VERBS signifying *to accuse, to prosecute, to convict*, are followed by the *accusative* denoting the person accused, and the *genitive* denoting the crime. E. g.

Διώξομαι σε δειλίας, *I will prosecute you for cowardice.*
 Κλέωνα δώρων ἐλόντες, *Convicting Cleon of bribery.*

Verbs of this class are αἰρέω, αἰτιόμαι, δικάζω, διώκω, εἰσάγω, καλέομαι.

REMARK 1. Φεύγω, *am accused*, and ἀλῶναι, *to be convicted*, are followed only by the genitive. E. g. Ἀσεβείας φεύγοντα, *accused of impiety.*
 Ἐάν τις ἀλῶ κλοπῆς, *if any one shall be convicted of theft.*

Αἰτιάομαι, *accuse*, is sometimes followed by two accusatives.

2. VERBS of this class compounded with the preposition κατὰ are followed by the genitive of the person and the accusative denoting the crime or punishment. E. g.

Σεαυτοῦ καταδικάζεις θάνατον, *Thou condemnest thyself to death.*

Such verbs are καταγιγνώσκω, καταδικάζω, κατακρίνω, καταχειροτορῶ, καταψεύδομαι, καταψηφίζομαι, κατερεῖν, κατηγορεῖν.

REMARK 2. The accusative is often wanting after these verbs (§ 183. 2). E. g. Κατηγορεῖν αὐτοῦ, *to accuse him.*

NOTE 1. Κατηγορεῖν is sometimes followed by two genitives. E. g. Παρεπρεσβείας αὐτοῦ κατηγορεῖν, *to indict him for unfaithfully discharging his duties as ambassador.*

NOTE 2. The noun denoting the *punishment* is sometimes put in the genitive. In classical Greek, however, only θανάτου is found in connection with verbs of this sort. E. g. Θανάτου ὑπαγαγὼν Μιλτιάδεα ἰδίωκε, *he accused Miltiades capitally.*

NOTE 3. Ἐνοχος, *under sentence, guilty*, which generally is followed by the dative (§ 196. 1), sometimes takes the genitive.

Ῥπένθυρος, *guilty*, is followed by the genitive denoting the crime.

§ 184. 1. VERBS signifying *to begin, to rule, to surpass*, are followed by the genitive. E. g.

Ἀρχε μάχης, *Begin the fight.*

Σπάρτης ἀνάσσω, *Ruling Sparta.*

Πάντων διαπρέπεις, *Thou surpassest all men.*

Verbs of this class are ἀνάσσω, ἀριστεύω, ἄρχω, βασιλεύω, δεσπόζω, διαπρέπω, διαφέρω *excel*, ἐπιστατέω, καλλιστείομαι, κραίνω, κοιρανέω, κρατέω, περιγίγνομαι, περίεμι, προέχω, προϊσταμαι, σημαίνω, στρατηγέω, τυραννέω, υπερβάλλω, υπερέχω, and some others.

NOTE 1. Those derived from substantives or adjectives may be said to take the genitive in consequence of the noun implied in them. E. g. *Τῶν καὶ ἑαυτοῦ ἀνθρώπων ἀριστεύσαντες* is equivalent to *Οἱ ἀριστοὶ τῶν καὶ ἑαυτοῦ ἀνθρώπων ἦσαν*, *having surpassed the men of their times*, (§ 177.)

NOTE 2. Some verbs of this class are sometimes followed by the *dative* or *accusative*. E. g. *Κιλίκεσσ' ἀνδρῶσιν ἀνάσσω*, *ruling over the Cilicians*.

NOTE 3. *Ἀνάσσω* is, in Homer, sometimes followed by the preposition *μετά* with the *dative*. E. g. (Il. 1, 252.)

2. Causative verbs of this class are followed by the *accusative* and *genitive*. E. g. *Νικᾷ με ἡ ἀρετὴ τῆς ἑχθρας*, *his valor affects me more than his enmity*. (§ 205. 2.)

Such verbs are *νικάω*, *προκατακλίνω*, *προκρίνω*, and some others.

§ 185. Many VERBAL ADJECTIVES which have an *active* signification are followed by the *genitive*. E. g.

Τρίβων ἵππικῆς, *Skilled in horsemanship*.

Ἀρχικὸς ἀνθρώπων, *Qualified to rule men*.

Adjectives of this class are *ἀγνός*, *ἄιδρις*, *αἴτιος*, *ἀπαίδεντος*, *ἰδρις*, *λυσαντις*, *τρίβων*. Also many adjectives in *ηριος*, *ικος*, as *δηκτήριος*, *ἀρχικός*, (§§ 131. 1 : 129. 2.) Also, many adjectives in *ης*, *ος*, *μων*, as *ἀνήκοος*, *ἀδαής*, *δαήμων*, (§ 132. 4, 5.)

NOTE 1. Sometimes adjectives of this class are followed by the *accusative*, provided the verbs, from which they are derived, take the *accusative*. E. g. *Τρίβων τὰ τοιαῦτα*, *skilled in such things*.

NOTE 2. Adjectives of this class, which are derived from verbs followed by the *genitive*, are often said to take the *genitive* in consequence of the verb implied in them. E. g. *ἀνήκοος* takes the *genitive* because *ἀκούω* is followed by the *genitive* (§ 179).

NOTE 3. Sometimes the *genitive* or *accusative*, in connection with adjectives of this class, depends on the preposition *περί*.

§ 186. 1. The *genitive* is put after ADJECTIVES and ABVERBS of the COMPARATIVE degree to denote that with which the comparison is made. E. g.

Κρείττων τούτου, *Superior to this man*.

NOTE 1. When the substantive which is compared is the same as that with which it is compared, the latter is omitted, provided it be limited by a *genitive* (§ 173). The

ambiguity which may arise from this construction can be removed only by considering the nature of the statement. E. g. *Χώραν ἔχετε οὐδὲν ἥτιτον ἡμῶν ἔντιμον*, for *Χώραν ἔχετε οὐδὲν ἥτιτον τῆς χώρας ἡμῶν ἔντιμον*, *you have a country not less valuable than ours*.

2. The genitive is put after some positive adjectives and adverbs implying a comparison. E. g. *Ἐτέρους τῶν νῦν ὄντων*, *other than those who now are*.

Adjectives of this class are ἄλλοιός, ἄλλος, ἀλλότριος, δεύτερος, διάφορος *different*, ἕτερος, ἡμιόλιος, περιτιός. Also numeral adjectives in πλοος or πλασιος (§ 62. 2).

REMARK. Διάφορος and ἀλλότριος are sometimes followed by the dative.

NOTE 2. Ἐναντίας, which commonly is followed by the dative, sometimes takes the genitive. The following example shows, that the idea of comparison lies in this adjective: *Τοῦναντίον δρῶν, ἢ προσῆκ' αὐτῷ ποιεῖν*, *doing contrary to what he ought to do*, (Aristoph. Plut. 14.)

NOTE 3. Διαφίρω, *differ*, and its derivative διαφερόντως, *differently*, are followed by the genitive, because they imply a comparison. E. g. *Διαφίρει ἀνὴρ τῶν ἄλλων ζώων*, *man differs from the other animals*.

NOTE 4. Sometimes this genitive depends on ἀντί or πρό. E. g. *Μείζον' ἀντὶ τῆς αὐτοῦ πατρὸς φίλον νομίζω*, *he loves another more than his own country*. *Οἷσιν ἡ τυραννὶς πρὸ ἐλευθερίας ἦν ἀσπαστότερον*, *to whom tyranny was more welcome than liberty*.

NOTE 5. When the conjunction ἢ, *than*, is introduced, the word compared, and the noun with which it is compared, are put in the same case. E. g. *Μέλλεις ἐπ' ἀνδρας στρατεύεσθαι ἀμείνονας ἢ Σκύθας*, *thou art about to march against men superior to the Scythians*. *Τοῖς βασιλεῦσι τῶν Λακεδαιμονίων ἀδικεῖν ἥτιτον ἔξεστιν ἢ τοῖς ἰδιώταις*, *the kings of the Lacedæmonians have less power to do harm than private individuals*.

NOTE 6. Sometimes the nominative is used after ἢ, the context determining its verb. E. g. *Τοῖς νεωτέροις καὶ μᾶλλον ἀκμάζουσιν ἢ ἐγὼ, παραινῶ*, sc. *ἀκμάζω*, *I advise the young who are more vigorous than I am*. *Ἡμῶν ἀμείνον, ἢ ἐκείνοι, τὸ μίλλον προορμίνων*, sc. *προορμῶνται*, *we foreseeing the future better than they*.

§ 187. 1. The genitive is often used to denote that *on account of* which any thing takes place. E. g.

Ζηλῶ σε τῆς εὐβουλίας, *I admire you for your wisdom*.

Τῇ ὑμετέρᾳ πόλει τῆς γῆς τῆς ὑπ' Ὀρωπίων δεδομένης φθοροῦσι, *They are jealous of your city, on account of the land given to you by the Oropians*.

2. The genitive, with or without an interjection, is used in exclamations. E. g. ὦ Πόσειδον, τοῦ μᾶκρους, *Neptune, what a length!* Καὶ τίς εἶδε πώποτε βοῦς κριβανίας; τῶν ἀλαζωνευμάτων, *and who ever saw whole oxen roasted in the oven? what tough stories!*

3. The genitive after verbs signifying *to entreat* denotes the person or thing, *for the sake of* which the person entreated is to grant the request. E. g. Μὴ με γούνων γουνάξιο, μεδὲ τοκῆων, *do not entreat me by my knees, nor by my parents.* Frequently the preposition ὑπέρ, ἀντί, or πρὸς, is placed before this genitive.

4. Sometimes the genitive, in connection with a *passive* form, denotes the *subject* of the action. E. g. Πληγεῖς θυγατρὸς τῆς ἐμῆς ὑπὲρ κάρα, *being struck in the head by my daughter.*

5. Sometimes the genitive denotes the *instrument* of an action. E. g. Πρῆσαι πυρὸς δηΐοιο θύρετρα, *to burn the gates with burning fire.*

§ 188. 1. The genitive is used to denote that *in respect of* which any thing is affirmed. E. g.

ἄπαις ἔρσενος γόνου, *Childless in respect to male offspring, in other words, Having no sons.*

Ἀλλὰ νῦν τὸν γε θεοὶ βλάπτουσι κελύθου, *But the gods now injure him in respect to his way, that is, hinder him.*

Ἐοῦσαν ἤδη ἀνδρὸς ὥραϊν, *Being now of the right age to be married.*

2. The genitive is used to limit the meaning of the following ADVERBS: ἄγχι or ἄγχοῦ, ἄνω, δίχα, ἐγγύς, ἐκάς, ἰθύ or ἰθύς, ἵκταρ, κατόπιν, κάτω, κρύφα, λίθρα, πέλας, πλησίον, πόρῳ, πρόσω, τηλοῦ, τηλόθεν, and some others. E. g. Ἐγγύς τινος, *near any thing.*

NOTE. Ἐχω and ἔχω, limited by an adverb, are often followed by the genitive. E. g. Ὡς εἶχε τάχους, *as fast as he could run.* Εὖ ἤκειν βίου, *to be well advanced in life.*

3. The genitive is put after verbs denoting *to take aim at*, *to rush against*, *to throw at*. E. g. Ἐστοχάζετο τοῦ μειρακίου, *he was taking aim at the stripling.* Ὅτιστευσον Μενελάου, *shoot an arrow at Menelaus.* Αὐτοῖο τιτύσκετο, *he took aim at him.*

§ 189. The genitive is used after VERBS and ADJECTIVES to denote the MATERIAL of which any thing is made. E. g.

Χαλκοῦ ποιεῖνται ἀγάλματα, *Statues are made of brass.*
 Ρινοῦ ποιητήν, *Made of ox-hide.*

NOTE. The prepositions ἐκ, ἀπό, are often used before the genitive. E. g. Ἐῖματα ἀπὸ ξύλων πεποιημένα, *garments made of cotton cloth.*

§ 190. 1. The noun denoting the PRICE of any thing is put in the genitive. E. g.

Ἀνέονται τὰς γυναῖκας παρὰ τῶν γονέων χρημάτων μεγάλων, *They buy their wives of their parents for much money.*

Τῶν πόνων πωλοῦσιν ἡμῖν πάντα τὰγάθ' οἱ θεοί, *The gods sell to us every good thing for labor.*

NOTE 1. Sometimes the thing bought is in the genitive, in which case the verb of the proposition does not signify to buy or to sell. E. g. Ἀτὰρ τί χρεῖος ἔβαμι μετὰ τὸν Πασίαν; Τρεῖς μναὶ διφρίσκου, *Then what debt came upon me next to Pasiās? Three minæ for a little carriage.*

NOTE 2. The dative (§ 198) is sometimes used for this genitive. E. g. Οἰνίζοντο, ἄλλοι μὲν χαλκῷ, ἄλλοι δ' αἴθωνι σιδήρῳ, *they bought wine, some for brass, others for bright iron.*

2. Ἄξιος, ἄξιως, and ὀνητός are followed by the genitive. E. g. Σπουδῆς ἄξια, *deserving serious consideration.*

NOTE 3. Ἄξιος is sometimes followed by the dative (§ 196. 1), in which case it means *fit, proper, becoming.*

NOTE 4. The verb ἀξιόω, *think worthy*, is followed by the accusative of a person, and the genitive of a thing. E. g. Ἀξιοῦσιν αὐτὸν μεγάλων, *they think him worthy of great things.*

§ 191. 1. The genitive often answers to the question WHEN? E. g.

Τῆς νυκτὸς νέμονται, *They feed in the night.*

2. Sometimes the genitive answers to the question HOW LONG SINCE? E. g. Ποίου χρόνου πεπόρθηται πόλις; *how long since the city has been taken?* Πολλῶν ἐτῶν ἐνθάδε οὐκ ἐπιδεδήμηκεν, *he has not been at home for many years.*

3. Sometimes the genitive answers to the question HOW SOON? E. g. Τριάκοντα ἡμερῶν ἀπὸ ταύτης τῆς ἡμέρας, *within thirty days from this day.*

Sometimes the adverb ἐντός accompanies this genitive. E. g. Ἐντός οὐ πολλοῦ χρόνου, *within a short time.*

§ 192. A substantive with a participle is very often put in the genitive, to denote the TIME or CAUSE of, or any CIRCUMSTANCE connected with, an action. E. g.

Ταῦτ' ἐπράχθη, Κόνωνος στρατηγοῦντος, *These things were done when Conon was general.* Here the genitive denotes the time when ταῦτ' ἐπράχθη.

Τελευτήσαντος Ἀλυάτιεω, ἐξεδέξατο τὴν βασιλείην Κροῖσος, *After the death of Alyattes, Cræsus received the kingdom.*

The genitive thus used is called the GENITIVE ABSOLUTE.

REMARK 1. Strictly speaking the genitive absolute is a modification of the genitive of time (§ 191).

NOTE 1. In some instances the genitive of the participle ὧν is wanting. E. g. Ὡν ὑφηγητῶν, *who being leaders*, where ὄντων must be supplied.

NOTE 2. Frequently ὥς, ὥσπερ, ὥστε, ἅτε, οἷα, *that, as if, inasmuch as, on the supposition that*, stand before this genitive. E. g.

Ὡς ὧδ' ἐχόντων τῶνδ' ἐπίσταςθαι σε χρή, *Thou must know that these things are so.*

REMARK 2. Instead of the genitive, the accusative is often used in connection with the abovementioned particles. E. g. Οὐχ ἔβξει λίγω τὰδ', ἀλλ' ἵκετον ὥς παρόντα νῶν, *I do not say these things out of wantonness, but because I believe that he is near us.* Ὡς ἔξδὲν ἥδη ποιεῖν αὐτοῖς, ὅ τι αὖν βούλοιντο, *inasmuch as they had now the liberty to do what they pleased.* (See § 168. N. 2.)

NOTE 3. When the subject of a proposition is *not expressed* (§ 157. N. 8), the participle alone is put in the genitive absolute. E. g. ῥοντος πολλῶ, *it raining heavily*, which in the indicative is ῥει πολλῶ, *it rains heavily.*

NOTE 4. The genitive absolute is used also when the subject is a proposition commencing with ὅτι, *that.* (§ 159. 1.) E. g. Σαφῶς δηλωθέντος ὅτι ἐν ταῖς ναυσὶ τῶν Ἑλλήνων, κ. τ. λ., *it being quite apparent, that in the ships of the Greeks, &c.*, which in the indicative is Σαφῶς ἐδηλώθη ὅτι ἐν ταῖς, κ. τ. λ., the subject of which is ὅτι ἐν ταῖς, κ. τ. λ.

In such instances, the *genitive plural* is sometimes used. E. g. Εἰσαγγελθέντων ὅτι Φοίνισσαι νῆες ἐπ' αὐτοὺς ἐπέπλεον, *it being announced that Phœnician ships were sailing against them*, where, however, the plural νῆες may be said to affect the participle.

NOTE 5. But when the subject of the proposition is an *infinitive* (§ 159. 2), the *accusative* is used instead of the *genitive absolute*. For examples, see above (§ 168. N. 2.)

§ 193. Frequently the *genitive* answers to the question *WHERE?* E. g. Οὐκ Ἀργεος ἦεν; *was he not in Argos?* Αἰαῖς χειρὸς οἰκοῦσι Χάλυβες, *on the left hand dwell the Chalybes.*

§ 194. The *genitive* is put after the following *PREPOSITIONS*.

Ἀμφί, synonymous with περί.

Ἄνευ, without. Ἄνευ ἔθεν, *without him.*

Ἀντὶ, instead of, for. Ἀνθ' ἱματίου ἔχειν ὄακος, *to have a rag instead of a garment.* Ἀντὶ ποίας αἰτίας; *for what reason.*

It is often used in *comparisons* with respect to value.

Γυναικὸς ἄρ' ἀντὶ τέτυξο, *you are now equivalent to a woman.* (See also § 186. N. 4.)

Ἀπό, from. Ἀπὸ Ἡλιοπόλιος, *from Heliopolis.* In general this preposition denotes motion from one place to another.

Ἄτερ, synonymous with ἄνευ.

Ἄχρις or ἄχρι, until. Ἄχρι κνέφας, *till evening.*

Διὰ, through, by means of, with the assistance of, in. Διὰ τῆς πόλεως, *through the city.* Διὰ νυκτός, *in (or during) the night.*

Ἔνεκα, on account of, for the sake of, in respect of, as to. Τοῦ ἐπαινεῖσθαι ἔνεκα, *for the sake of being praised.* Παῖδά τε σὸν ἀπήμονα τοῦ φυλάσσοντος εἵνεκεν προσδόκα τοι ἀπονοστήσειν, *so far as his guardian is concerned, expect thy son to return safe.*

Ἐξ or ἐκ, out of, from, of. Ἐκ τῆς οἰκίας, *from the house.*

In connection with *passive* forms it is equivalent to ὑπό, by. Τὰ λεχθέντα ἐξ Ἀλεξάνδρου, *the words spoken by Alexander.*

Ἐπὶ, on, upon, to, during. Ἐπὶ τῶν κεφαλῶν, *upon their heads.* Ἐπὶ Σάρδεων, *to Sardes.* Ἐπὶ ἀρχοντος Εὐθυκλέους, *during the archonship of Euthycles, or when Euthycles was archon.*

Κατά, against, down from, on, upon. Κατ' ἐμοῦ, *against me.*

Μετά, with, together with. Μετὰ τῶν παιδῶν, *with my children.*

Μέχρις or μέχρι, until, as far as. Μέχρι τούτου, *until this time.*

Παρά, from, of. *Χρυσίον παρὰ σοῦ λαβών*, receiving gold from thee.

Περί, concerning, about, in respect to. *Περί Ἀθηνῶν*, about Athens.

Πλὴν, except.

Πρό, before, in preference to. *Πρὸ θυρῶν*, before the doors.

Πρὸ τούτων τῶν κακῶν ἡμῖν γε κρέσσον καὶ ὀτιῶν ἄλλο παθεῖν ἐστί, it is better for us to suffer any thing else than these evils. (§ 186. N. 4.)

Πρός, of, for, on the side of. *Πρὸς πατρός τυμβωρύχος*, a tomb-breaker on his father's side. *Πρὸς τῶν ἐχόντων*, in behalf of the rich.

So in protestations, *Σὲ πρὸς τοῦ σοῦ τέκνου ἱκνοῦμαι*, I beseech thee by thy child.

In connection with passive forms it is equivalent to *ὑπό*, by. *Ἐθέλων μαθεῖν τὸ ποιούμενον πρὸς Λακεδαιμονίων*, wishing to know that which was done by the Lacedæmonians.

Ἐπὲρ, over, above, in behalf of, for the sake of. *Ἐπὲρ ἡμῶν πορευόμενος*, passing over us. *Τὰ ἱερὰ τὰ θνύμενα ὑπὲρ τῆς πόλεως*, the victims offered in behalf of the city. *Ἀίσου ὑπὲρ ψυχῆς*, I beseech thee by thy life.

ὑπό, under. *ὑπὸ ἄρματος*, under the car. In connection with passive verbs, by. *Προσκυνούμενος ἤδη ὡς βασιλεὺς ὑπὸ τῶν ἀμφ' αὐτὸν*, being now saluted as king by his attendants.

DATIVE.

§ 195. 1. The dative is used after ADJECTIVES, ADVERBS, and VERBS, implying resemblance, union, approach. E. g.

Ἰκελὸς Διὶ, Resembling Jupiter.

Λακεδαιμονίοις διαμάχεσθαι, To fight with the Lacedæmonians.

Words of this class are *ἄδελφός* resembling, *ἀκολουθεῖν*, *ἀκόλουθος*, *ἅμα*, *ἀτάλαντος*, *διαγωνίζομαι*, *διαδέχομαι*, *διαλέγομαι*, *εἰκότως*, *εἰκώ* look like, resemble, *ἔπομαι*, *ἐρίζω*, *ἵκελος*, *ἵσος*, *ἴσως*, *μάχομαι*, *ὁμός* and its compounds and derivatives, *παλαίω*, *παραπλήσιος*, *πλησίος*, *πολεμέω*, *ὡσαύτως*, and many others. Add to these the adverbs *ἄγχοῦ*, *ἐγγύς*, *πέλας*, which commonly take the genitive (§ 188. 2).

2. Transitive verbs of this class are followed by the accusative of the immediate, and the dative of the remote, ob-

ject. E. g. *Κράτει προσέμιξε δεσπότην, he led his master to victory.*

Such verbs are *εικάζω, μίγνυμι, ὁμοίω*, and some others.

NOTE 1. The adjectives *ἑμοῖος* and *ἀδελφός*, and those compounded with *σύν* and *ἰσού*, are sometimes followed by the *genitive* (§ 188). *Κοινός*, *common*, which usually takes the *dative*, is followed by the *genitive*, when it implies possession, (§ 174. N.)

NOTE 2. When the substantive, which depends on *ἴσος* or *ὅμοιος*, is the same as that with which *ἴσος* or *ὅμοιος* agrees, the former is omitted, and the noun which limits it (§ 173) is put in the *dative*. E. g. *Κόμαι Χαρίτεσσιν ὁμοῖαι*, for *Κόμαι ὁμοῖαι ταῖς κόμαις τῶν Χαρίτων, hair resembling that of the Graces.* *Οὐ μετεῖχες τὰς ἴσας πληγὰς ἐμοί*, *thou didst not receive the same number of stripes with me.*

NOTE 3. The pronoun *ὁ αὐτός*, *the same*, (§ 144. 3,) is often followed by the *dative*. In general, however, the *dative*, to which *ὁ αὐτός* directly refers, is omitted, and the limiting noun (§ 173) is put in the *dative*, (§ 195. N. 2.) E. g. *Οὐδὲν τῶν αὐτῶν ἐκείνοις πράττομεν*, *we do nothing like the things which they did*, where *τῶν αὐτῶν* refers to the *deeds*; and *ἐκείνοις* to the *doers*.

NOTE 4. *Εἷς* sometimes imitates *ὁ αὐτός*. E. g. *Ὅς ἱμοὶ μιᾶς ἰγίνετ' ἱς ματέρος*, *who proceeded from the same mother as I.*

§ 196. 1. The *dative* is used to denote that to which the quality of an ADJECTIVE is directed. E. g.

Ποθεινὸς τοῖς φίλοις, Dear to his friends.

Ἐχθιστος θεοῖς, Most hateful to the gods.

Adjectives of this class are *ἀγαθός, αἰσχρός, ἐναντίος, εὐχρηστος, ἐχθρός, ἡδύς, καλός, ποθεινός, ῥάδιος, φίλος, χαλεπός*, and many others.

2. The *dative* is used after VERBS, to denote the object *to* or *for* which any thing is done. E. g.

Βοηθεῖν τῇ πατρί, To aid the country.

Τοῖς θανούσι πλοῦτος οὐδὲν ὠφελεῖ, Wealth in no way benefits the dead.

Ανυμαιομένη τῷ νεκρῷ, Abusing the dead body.

Ὡχρὰ εἶναι μοι δοκεῖς, Thou seemest to me to be pale.

This rule applies also to the *dative* after IMPERSONAL VERBS (§ 159. N. 1, 2). E. g. *Δοκεῖ μοι, it seems to me.*

Verbs of this class are ἀλέξω, ἀνδάνω, ἀρέσκω, ἀρήγω, ἀρμόσσω, βοηθέω, δοκέω, εἶκω *yield*, ἐνοχλέω, ἐπαρκέω, ἐπικουρέω, ἐπιτέλλομαι, κατακονύω, λατρεύω, λυμαίνομαι, λυσιτελέω, λωβάομαι, μέμφομαι, παρεγγυάω, πείθομαι, πρίπω, προστάσσω, συμφέρω, τιμωρέω, ὑπακούω, ὑπείκω, ὑποπτήσσω, ὑποτίθεμαι, φθονέω, χαρίζομαι, and many others.

NOTE 1. Many verbs of this class are sometimes followed by the *accusative* (§ 163. 1) instead of the dative.

3. The dative is used after verbs signifying *to be*, to denote that to which any thing *belongs*. E. g.

Τέλλω παῖδες ἦσαν καλοὶ τε κάγαθοί, *Tellus had good and noble children.*

NOTE 2. The substantive in the dative after εἶναι, γίγνεσθαι, is often accompanied by a participle signifying *willing, being pleased, expecting*. E. g. Οἱ Κροτωνιάται εἶπον, οὐκ ἂν σφισι βουλομένοις εἶναι, *the Crotonians said that they should not be willing.*

The participles, of which the dative accompanies the substantive, are βουλόμενος, ἐλπόμενος, ἡδόμενος, θέλων, προσδεχόμενος. Add to these the adjective ἄκων.

Verbs signifying *to come* sometimes imitate εἶναι. E. g. Γινώσκω δ' ὥς σφῶϊν ἐελδομένοισιν ἰκάνω, *I know that you longed for my arrival.*

4. Many transitive VERBS of this class (§ 196. 2) are followed by the accusative of the immediate, and the dative of the remote, object. E. g.

Δίδωμι σοι τοῦτο, *I give this to thee.*

NOTE 3. A few verbs denoting *to give a part* (as μεταδίδωμι) are often followed by the *dative* of a person, and the *genitive* of the thing imparted (§ 178. 1).

5. The dative is put after the INTERJECTIONS οἶ, ὦ, ἰώ, and οὐαί. E. g. Οἶ μοι, *woe is me.*

§ 197. 1. The dative is often used to denote that *with regard to* which any thing is affirmed. E. g.

Μάλιστα σπουδῆς ἄξια τῇ πόλει, *Of the utmost consideration with regard to the state, or Deserving the most serious attention of the state.*

Σφῶν μὲν ἐντολὴ Διὸς ἔχει τέλος δὴ, *As to you two, the command of Jupiter is now done.*

So Ἀπὸ Ἐλεφαντίνης πόλιος ἄνω ἰόντι ἄναντές ἐστι τὸ χωρίον, *to a person going up from the city Elephantinē the country appears steep.*

NOTE 1. This dative is often preceded by the particle ὥς. E. g. Ἐπέπερ εἰ γενναῖος ὥς ἰδόντι, *since thou art of noble descent to one who sees thee, or rather, as thy appearance indicates.*

Hence the phrase Ὡς ἐμοί, or Ὡς γ' ἐμοί, *in my opinion.* E. g. Κρέων ἦν ζηλωτὸς, ὥς ἐμοί, ποτέ, *Creon was once, in my opinion, in an enviable condition.*

NOTE 2. Frequently the dative of the *personal pronoun* is apparently *superfluous*. E. g. Εἰπέμεναι μοι, Τρῶες, ἀγαθοῦ Ἰλιονῆος πατρὶ φίλῳ καὶ μητρὶ γοήμεναι, *O Trojans, do tell the beloved father and mother of illustrious Ilioneus to bewail,* where μοι might have been omitted without any essential injury to the sense. Ἀλλὰ σ' ἐς Ἠλύσιον πεδίον ἀθάνατοι πέμπουσιν, οὐνεκ' ἔχεις Ἑλένην, καὶ σφιν γαμβρὸς Διὸς ἐσσι, *but the immortals will send thee to the Elysian fields, because thou hast Helen for thy wife, and art son-in-law to Jupiter,* where the dative σφιν, referring to ἀθάνατοι, implies that the person, to whom σέ refers, is a favorite of the gods.

2. The dative is often used *to limit* any word or expression. E. g.

Δυνατοὶ γινόμενοι καὶ τοῖς σώμασι καὶ ταῖς ψυχαῖς, *Becoming strong both in body and soul.* Here the dative denotes that in which they became strong.

Ἐγχεὶη ἐκέκαστο, *He was eminent with the spear.*

NOTE 3. The dative is put *after comparatives* to denote the *excess* of one thing over another. E. g. Πόλι λογίμῃ ἢ Ἑλλάς γέγονε ἀσθενεστερή, *Greece has become weaker by one distinguished city.*

NOTE 4. Particularly, the dative is often used to limit the meaning of a *substantive*, in which case it is nearly equivalent to the adnominal genitive (§ 173). E. g.

Θήβαισιν ἄναξ, *King of Thebes.*

Δόσις ἀνθρώποισιν, *A gift to men.* Here the dative is used *objectively*, (§ 173. N. 2.)

§ 198. The dative is used to denote the *cause, manner, means, and instrument.* E. g.

Τοῖς πεπραγμένοις αἰσχυνόμενοι, *Being ashamed of their past acts.*

Δρόμῳ ἔεντο ἐς τοὺς βαρβάρους, *They went running against the barbarians.*

Τῷ σώματι ἐργαζόμενος, *Working with his body.*

NOTE 1. The dative after the verb *χράσμαι*, *avail myself*, *use*, and its compounds, may be referred to this head. E. g. *Χρώμεθα αὐτῷ, we use it.*

NOTE 2. This dative sometimes depends on *ἐν*, *σύν*, *ὑπό*. E. g. *Ἰδοῦσ' ἐν ὀμμασιν, seeing with my eyes.* *Ἴνα χερσὶν ὑπ' Αἰνείας δαμῆν, that he might fall by the hands of Æneas.*

§ 199. The dative is used to denote that by which any thing is accompanied. E. g. *Ἐβοήθησαν τοῖς Δωριεῦσιν ἑαυτῶν τε πεντακοσίοις καὶ χιλίοις ὀπλίταις καὶ τῶν ξυμμάχων μυριοῖς, they assisted the Dorians with one thousand five hundred heavy-armed soldiers of their own, and ten thousand of their allies.*

The nouns, of which the dative may thus be used, are chiefly the following: *ἱππεύς, ναῦς, ὀπλίτης, πεζός, πελταστής, στόλος, στρατιώτης, στρατός.*

NOTE 1. This dative is frequently accompanied by the dative of *αὐτός*. E. g. *Τριήρεις αὐτοῖς πληρώμασι διεφθάρησαν, galleys were destroyed with every thing on board.*

NOTE 2. Sometimes the preposition *σύν* is found before this dative. E. g. *Ἐλεγον αὐτὸν ὑποπρῆσαι πάσας αὐτῇ σὺν πόλι, they said that he burned them all together with the city.*

§ 200. 1. Frequently the dative, in connection with a passive form, denotes the *subject* of the action. E. g.

Προσπόλοις φυλάσσεται, He is taken care of by the servants, the active construction of which is *Πρόσπολοι φυλάσσουσιν αὐτόν, The servants are taking care of him.* (§ 163. 1.)

Δοιοῖσι κασιγνήτοισι δαμέντε, Being slain by two brothers.

NOTE 1. The preposition *ὑπό* is often used before this dative. E. g. *Ὡς ὑπὸ Τυδείδῃ πυκινὰ κλονέοντο φάλαγγες Τρώων, thus were the close ranks of the Trojans routed by Tydides.*

2. The dative after *verbal adjectives* in *τος* and *τεος* (§ 132. 1, 2) denotes the *subject* of the action. E. g. *Ἐπερ τιμᾶσθαι βούλει, ὠφελήτεά σοι ἢ πόλις ἐστίν, if thou wishest to be honored, thou must benefit the state.*

So when the *neuter* of the verbal in *τεος* is equivalent to *δεῖ* with the infinitive (§ 162. N. 1), *Οὐ γυναικῶν οὐδέποθ' ἔσθ' ἡτιητέα ἡμῖν*, *we must never be conquered by women*, where *ἡτιητέα ἡμῖν* is equivalent to *δεῖ ἡμᾶς ἡτιᾶσθαι*.

NOTE 2. When the verbal in *τεον* is equivalent to *δεῖ* with the infinitive, the *accusative* is often used instead of the dative. The accusative in this case denotes the subject of the infinitive implied in the verbal adjective (§ 159. N. 1.) E. g. *Οὔτε μισθοφορητέον ἄλλους ἢ τοὺς στρατενομένους*, *nor must others, than those who serve in the army, receive wages*, where *μισθοφορητέον* is equivalent to *δεῖ μισθοφορεῖν*.

§ 201. The dative often answers to the question AT WHAT TIME? WHEN? E. g.

Ταύτῃ τῇ ἡμέρᾳ οὐκ ἐμαχέσατο βασιλεύς, *The king did not fight on that day*.

NOTE 1. Sometimes this dative depends on *iv*. E. g. *Τῇ δ' iv ἡματι*, *on this day, to-day*.

NOTE 2. Sometimes the dative is equivalent to the genitive absolute (§ 192). E. g. *Ποιήσαντι Φρυνίχῳ δράμα Μιλήτου ἄλῳσιν καὶ διδάξαντι ἐς δάκρυα ἔπεσε τὸ θέητρον*, *when Phrynichus wrote a play, entitled, The Capture of Milētus, and acted it, the spectators wept*.

§ 202. The dative often answers to the question IN WHAT PLACE? WHERE? E. g. *Μαραθῶνι ὅτ' ἤμεν, ἐδιώκομεν*, *when we were at Marathon, we pursued (the enemy)*.

§ 203. The dative is put after the following PREPOSITIONS :

Ἀμφί, about, on, concerning. E. g. *Ἀμφὶ πλευραῖς*, *about the sides*. *Ἀμφὶ τραπέζαις*, *on the tables*. *Ἀμφὶ γυναικί*, *about (that is, for the sake of) a woman*.

Ἀνά, upon, only in the poets.

Ἐν, in, at. E. g. *Ἐν τούτῳ τόπῳ*, *in this place*.

Sometimes *ἐν* is found before a *genitive*, the noun, to which it belongs, being understood. E. g. *Ἐν Αἰδου*, sc. *δόμοις*, *in the palaces of Hades, simply in Hades*.

Ἐπὶ, upon, on account of, on condition that. *Ἐπὶ τῷ γέλῳς*; *what dost thou laugh at?* *Ἐπὶ τοῖσδε τοὺς πρέσβεις ἐπ' ἄριστον καλῶ*, *on this condition I invite the ambassadors to dinner*.

Μετὰ, *among, with, only* in the poets. Ὅφρ' εὖ εἰδῶ, ὅσσον ἐγὼ μετὰ πᾶσιν ἀτιμοτάτῃ θεός εἰμι, *that I may well know, how much I am the most unhonored goddess of all.*

Παρά, *at, by the side of, with.* Παρὰ σοί, *with thee, at thy house.*

Περί, *about, on account of, for.* Περί ξίφει, *about (on) the sword.* Περί γὰρ διέ ποιμένι λαῶν, *for he feared for the shepherd of the people.*

Πρός, *with, in addition to.* Πρὸς σοί, *with thee.* Πρὸς τούτοις, *in addition to these things.*

Σύν, *with, by means of.* Σύν σοί, *with thee.* Σύν μάχαις, *by means of battles.*

ὑπό, *under.* ὑπὸ τοῖς δυναμένοισιν ὦν, *being under the powerful.*

In connection with *passive verbs*, ὑπό means *by*. Ὑπὸ Τυδεΐδῃ κλονέοντο φάλαγγες, *the ranks were routed by Tydides.*

VOCATIVE.

§ 204. 1. The vocative forms no part of a proposition. It is used simply in addressing a person or thing. E. g.

Εἵκε, Διὸς θυγάτηρ, πολέμου, *Depart, daughter of Jupiter, from war.*

2. The vocative is often put after the INTERJECTIONS ὦ, ἰώ. E. g. ὦ Ἀχιλλεῦ, *O Achilles.*

VOICES.

ACTIVE.

§ 205. 1. The active voice comprises the greater number of *transitive* or *active*, and *intransitive* or *neuter*, verbs. E. g. κόπτω, *cut*; τρέχω, *run*.

NOTE 1. The *accusative* of the *reflexive pronoun* is frequently omitted; in which case the verb has the appearance of an *intransitive verb*. E. g. ἐλαίνω sc. ἐμαυτόν, *impel myself, proceed, march.*

NOTE 2. The *perfect* and *pluperfect* active of the following verbs borrow the signification of the *passive* or *middle*.

*ΑΛΙΣΚΩ, capture, ἀλίσκομαι, am captured, ἐάλωκα, have been captured.

βουχάομαι, roar, βέβουχα, roar.

ΓΙΓΝΩ, produce, γίγνομαι, am produced, become, γέγονα, am.

δαίω (transitive), burn, δαίομαι (intransitive), burn, δέδηα, burn.

ΔΑΩ, teach, δέδαα, have learned.

δέρκομαι, see, δέδορα, see.

ἐγείρω, raise, ἐγείρομαι, raise myself, rise, ἐγρήγορα, am awake. But the first perfect ἐγήγερα means have raised.

ἐρείπω, demolish, ἐρήριπα, am demolished.

ἵστημι, cause to stand, ἵσταμαι, cause myself to stand, stand, ἕστηκα, ἕσταα, stand. But the later form ἕστακα means have placed.

κρύβω (transitive), hide, κέκρυθα (intransitive), hide.

κήδω, afflict, κήδομαι, care for, κέκηδα, care for.

μαίνω, madden, μαίνομαι, am mad, μέμνηα, am mad, rave.

μυκάομαι, bleat, μέμνηκα, bleat.

μυκάομαι, bellow, μέμνηκα, bellow.

οἶγω, open, οἶγομαι, am opened, ἔωγα, stand open. But the first perfect ἔωχα means have opened.

ὀλλύμι, destroy, ὀλλυμαι, perish, ὀλώλα, have perished. But the first perfect ὀλώλεκα means have destroyed.

ὀρνύμι, rouse, ὀρνυμαι, rise, ὄρωρα, have arisen.

πείθω, persuade, πείθομαι, am persuaded, πέποιθα, confide in, trust.

πῆγνυμι, fix, πήγνυμαι, am fixed, πέπηγα, stand fast.

ρήγνυμι, tear, ῥέωγα, am torn to pieces.

σβέννυμι, extinguish, σβέννυμαι, am extinguished, ἔσβηκα, am extinguished.

σήπω (transitive), to rot, σήπομαι (intransitive), to rot, σέσηπα, to be rotten.

σκέλλω, cause to wither, σκέλλομαι (intransitive), wither, ἔσκηκα, am withered.

τήκω (transitive), melt, τήκομαι (intransitive), melt, τέτηκα, am melted.

φαίνω, make appear, φαίνομαι, appear, πέφηνα, have appeared.

φύω, produce, φύομαι, am produced, πέφυκα, πέφυα, am.

REMARK. Sometimes the perfects *πῖπληγα*, from *πλήσσω*, and *ἔφθόρα*, from *φθείρω*, take the signification of the *passive*.

NOTE 3. When the verb is both transitive and intransitive, the *first perfect* is *transitive*, and the *second perfect* (if there be any), *intransitive*. E. g. *πράσσω*, transitive, *do*, has 1 perf. *πέπραχα*, have done; but *πράσσω*, intransitive, *am* or *do*, has 2 perf. *πέπραγα*.

NOTE 4. The *second aorist* active of the following verbs takes the signification of the *passive* or *middle*.

ἄλίσκομαι, ἔαλων, <i>was captured.</i>	μυκάομαι, ἔμυκον, <i>bellowed.</i>
δέσχομαι, ἔδρακον, <i>saw.</i>	σβέννυμι, σβέννυμαι, ἔσβην, <i>was extinguished.</i>
ἐρείκω (transitive), <i>break,</i> ἥρι- κον (intransitive), <i>broke.</i>	σκέλλω, σκέλλομαι, ἔσκλην, <i>with- ered.</i>
ἐρείπω, ἐρείπομαι, ἥριπον, <i>fell down.</i>	φύω, φύομαι, ἔφυν, <i>was produc- ed, am.</i> But the first aorist ἔφουσα means <i>I produced.</i>
ἵστημι, ἵσταμαι, ἔστην, <i>stood.</i>	
μηκάομαι, ἔμακον, <i>bleated.</i>	

2. *Causative* verbs, that is, verbs signifying *to cause* (one) *to do any thing*, belong to the active voice. E. g. γένω, *cause to taste*; μνηνέσκω, *cause to remember, remind.*

PASSIVE.

§ 206. 1. The passive takes for its subject that which was the immediate object of the active (§ 163. 1). That, which was subject-nominative in the active (§ 157), becomes *genitive* in the passive, and depends on ὑπό, παρά, πρὸς, or ἐξ. E. g.

Ἡμεῖς ἐξαπατώμεθα ὑπὸ τῶν πρέσβων, *We are completely deceived by the ambassadors.* The active construction of this example would be Οἱ πρέσβεις ἐξαπατῶσιν ἡμᾶς, *The ambassadors are completely deceiving us.*

2. The *dative* without a preposition is often used instead of the *genitive* with ὑπό, particularly in connection with the *perfect* and *pluperfect* passive. E. g.

Εἰρηγόρητο ταῦτα τῷ Εὐθυδήμῳ, *These things had been said by Euthydēmus*, equivalent to Εἰρήκει ταῦτα ὁ Εὐθύδημος, *Euthydēmus had said these things.*

REMARK. The context will determine whether a dative in connection with a passive verb denotes the subject (§ 200) or the object (§ 196) of that verb.

3. When the active is followed by two cases, the passive retains the latter. E. g.

Τὸ Διὸς ἵπποσύνας ἐδιδάχθης, *Thou wast taught horsemanship by Jove*, the active construction of which would be Ὁ Ζεὺς ἵπποσύνας σε ἐδίδαξεν, *Jove taught thee horsemanship*, (§ 165.)

Εἴργεται τῶν νομίμων ὑπό τις, He is deprived of privileges by somebody, the active construction of which would be Εἴργει τις αὐτὸν τῶν νομίμων, Somebody deprives him of privileges, (§ 180. 2.)

NOTE 1. The object, which was in the *genitive* or *dative*, is sometimes made the subject of the passive. E. g. *Ἐκεῖνος κατεψηφίσθη, he was condemned, (§ 183. 2.) Οἱ Λακεδαιμόνιοι ἀπιστοῦνται ὑπὸ πάντων Πελοποννησίων, the Lacedæmonians are distrusted by all the Peloponnesians, the active construction of which would be Πάντες Πελοποννήσιοι ἀπιστοῦσι τοῖς Λακεδαιμονίοις, (§ 196. 2.)*

NOTE 2. The *aurist passive* frequently has the signification of the *aurist middle*. In such cases the *aurist middle* is either rare or obsolete. E. g. *ἀπαλλάσσω, deliver, ἀπηλλάγην, delivered myself, not was delivered.*

MIDDLE.

§ 207. 1. The middle is often equivalent to the active followed by the *accusative* of the *reflexive* pronoun. E. g.

νίπομαι equivalent to *νίπτω ἑμαυτόν, wash myself.*

So *ἀγάλλομαι, ἀναρτῶμαι, ἀπάγχομαι, ἀπέχομαι, ἐνδύομαι, κείρομαι, κτενίζομαι, λούομαι, ξυράομαι, περαιόομαι, παρασκευάζομαι, and some others.*

When the active is followed by two cases, middle verbs of this class retain the latter. E. g. *Ἐνδύεται τὸν θώρακα, he puts on the cuirass, of which the active construction would be Ἐνδύει ἑαυτὸν τὸν θώρακα, (§ 165.)*

NOTE 1. The *accusative* after *κείρομαι, περαιόομαι, φοβέομαι, and some others, is properly speaking synecdochical (§ 167).*

NOTE 2. Some middle verbs of this class (§ 207. 1) have apparently become *intransitive*. E. g. *ἐλπώ, cause to hope, ἐλπομαι, cause myself to hope, simply hope; πλάζω, cause to wander, πλάζομαι, cause myself to wander, simply wander.*

2. Very frequently the middle is equivalent to the active followed by the *dative* of the *reflexive* pronoun. In this case the middle is used *transitively*. E. g.

Ποιεῖσθαι τὴν εἰρήνην, To make a peace for one's self.

But *Ποιεῖν τὴν εἰρήνην, To make a peace for others.*

Παρασκευάζομαι τι, I prepare something for myself.

But *Παρασκευάζω τι, I prepare something for somebody.*

3. The middle is sometimes used *transitively* to denote that the object of the action is a thing belonging to the subject of the verb. E. g.

Χρύσης ἤλθε λυσοόμενος θυγάτρα, *Chryses came in order to ransom his own daughter.*

NOTE 3. Sometimes, for the sake of emphasis, the reflexive pronoun is annexed to a middle verb used transitively (§ 207. 2, 3). E. g. Γέγραμαι ἑμαυτῇ ταῦτα, *I have written these things for myself.*

4. Sometimes the middle is equivalent to the corresponding active with the *reciprocal* pronoun. E. g. λοιδορούμεθα equivalent to λοιδοροῦμεν ἀλλήλοις, *we are reviling one another*; but λοιδορούμεθα, in the passive, would mean *we are reviled by others.*

5. Sometimes the middle is used *transitively* to express an action which takes place *at the command* of the subject of the proposition. E. g.

Ἔδιδάξαμήν σε, *I caused thee to be taught, I have given thee an education.* But Ἐδίδαξά σε, *I taught thee.*

NOTE 4. Frequently the *middle* does not seem to differ from the *active*. E. g. ἰδεσθαι, in Homer, is equivalent to ἰδεῖν, *to see.*

NOTE 5. The *future middle* is often equivalent to the *future active*. In such cases the future active is either rare or obsolete. E. g. θαυμάζω, *admire*, θαυμάσομαι, *shall admire*, not *shall admire myself.*

Verbs, of which the future middle is equivalent to the future active: ἀγροέω, ἄδω, ἀκούω, ἀμαρτάνω, ἀπαντάω, ἀπολαύω, βαδίζω, βαίνω, βιόω, βλώσχω, βοάω, γελάω, γηράσκω, γιγνώσκω, δάκνω, δαρθάνω, ΔΕΙΩ, διδράσκω, ΔΡΑΜΩ, ἐγκωμιάζω, ΕΙΔΩ, εἰμί am, ΕΛΕΓΘΩ, ἐπαινέω, ἐπιορκέω, θαυμάζω, θέω run, θηράω, θηρεύω, θιγγάνω, θνήσκω, θρώσχω, κάμνω, κιχάνω, κλαίω, κλέπτω, κολάζω, λαγχάνω, λαμβάνω, μανθάνω, νέω swim, οἰμώζω, ὀμνυμι, ΟΠΩ, οὔρεω, παίζω, πάσχω, πηδάω, πίπτω, πλέω, πνέω, πνίγω, ῥέω flow, σιγάω, σιωπάω, σκώπτω, σπουδάζω, συρίζω, τρέχω, τρώγω, τωθάζω, φεύγω, χέζω, χωρέω, and some others.

NOTE 6. Sometimes the *future middle* is equivalent to the *future passive*. E. g. ὠφελέω, *benefit*, ὠφελήσομαι, *shall be benefited*, not *shall benefit myself.*

Verbs of which the future middle is equivalent to the future

passive: ἀδικέω, ἀπαλλάσσω, βλάπτω, γυμνάζω, ζημιόω, προτιμάω, τρέφω, φυλάσσω, and some others.

NOTE 7. The *aorist middle* is in a few instances equivalent to the *aorist passive*. E. g. λίσσω, *leave*, ἐλιπόμην, *was left*, not *left myself*.

DEPONENT VERBS.

§ 208. *Deponent verbs* are those, which are used only in the passive or middle voice. They are called *deponent passive* or *deponent middle*, according as their aorist is taken from the passive or middle. In respect to signification, they are either *transitive* or *intransitive*. E. g.

ἐπιμελέομαι, *take care of*, ἐπεμελήθην, is a *deponent passive*.
ἐργάζομαι, *work*, ἐργασάμην, is a *deponent middle*.

NOTE 1. Some deponents have both the *aorist passive* and the *aorist middle*. E. g. δύναμαι, *am able*, ἠδυνήθην, in Homer ἰδυνησάμην.

NOTE 2. Some deponents have, in the *perfect* and *pluperfect*, also a passive signification. E. g. ἐργάζομαι, *work*, perf. ἐργασμαι, *have worked*, sometimes *have been worked*.

NOTE 3. Sometimes the *aorist passive* of a deponent verb has a passive signification; in which case the *aorist middle* follows the present. E. g. καταψηφίζομαι, *condemn*, κατεψηφίσθην, *was condemned*, κατεψηφισάμην, *condemned*.

TENSES.

PRESENT, PERFECT, PLUPERFECT, AND FUTURE.

§ 209. 1. The **PRESENT INDICATIVE** expresses an action or being which is going on now. E. g. γράφω, *I am writing*.

The present in the dependent moods (*subjunctive*, *optative*, *imperative*, and *infinitive*) and in the *participle* expresses a *continued action*. Its time in this case is determined by the context. E. g. Ἦκουσα ὅτι Περικλῆς πολλὰς ἐπιδὰς ἐπίσταιτο, ἃς ἐπ' ἄδων τῇ πόλει ἐποίη αὐτὴν φιλεῖν αὐτόν, *I heard that Pericles knew many enchantments, which singing to the city he made it love him*.

NOTE 1. The *present* is frequently used for the *aorist* in an animated narration, in which the past is represented as present. E. g. Παίει κατὰ τὸ στήθον, καὶ τιτρώσκει διὰ τοῦ θώρακος, *he strikes (him) in the breast, and wounds him through the cuirass*, where παίει, τιτρώσκει, stand for ἔπαισε, ἔτρωσε.

NOTE 2. The *present* of ἤκω has the force of the *perfect*, *have come*. The imperfect of this verb has the force of the *pluperfect*, *had come*.

NOTE 3. Sometimes the *present* has the force of the *future*. E. g. εἶμι regularly means *shall go*, and sometimes *am going*.

2. The **PERFECT** in all the moods and in the participle expresses an action which is now completed. E. g. γέγραφα, *I have written*.

NOTE 4. The *perfect* of some verbs has the signification of the *present*. In this case the *pluperfect* has the signification of the imperfect. E. g. εἶκω, *seem*, ἔοικα, *seem*.

Verbs, of which the perfect has the signification of the present, are ἄγνυμι, ἀνοίγω, ἀνώγω, βουχάομαι, γίγνομαι, ΓΩΝΩ, δαίω *burn*, ΔΕΙΩ, δέχομαι, ἐγείρω (only the 2 perf.), ἔθω, ΕΙΔΩ, εἶκω, ἔλπω, ἴστημι, κλάζω, κράζω, κτάομαι, λάσκω, μῶω, μαινώ, μέλω, μηκάομαι, μιμνήσκω, μνκάομαι, πείθω (only the 2 perf.), ῥήγνυμι, ῥώννυμι, τρίζω, φύω.

NOTE 5. The *perfect* is sometimes used for the *present* to express a customary action. E. g. Ὁ κρατῶν ἅμα πάντα συνήρτακε, *the conqueror takes possession of every thing*.

NOTE 6. The *perfect* is sometimes used for the *future* to express the *rapidity* or *certainty* of an action. E. g. Ὀλωλᾶς, εἴ σε ταῦτ' ἰρήσομαι πάλιν, *thou shalt certainly perish, if I ask thee again the same question*.

NOTE 7. The *second person* of the *perfect imperative* is rarely used, except in verbs of which the perfect has the signification of the present (§ 209. N. 4). E. g. Κράζω, κέκραγα, κέκραχθι *cry out*; μιμνήσκω, μέμνημαι, μέμνησο *remember thou*.

NOTE 8. The *third person* of the *perfect passive imperative* of any verb may be used to denote the complete termination of an action. E. g. Ταῦτα μὲν οὖν πεπαίσθω ὑμῖν, *now you have had sport enough, or let there be no more joking about this*.

3. The **PLUPERFECT** expresses an action which was completed in past time. E. g. ἐγγράφειν, *I had written*, implying that *there was a time when I could say "I have written."*

NOTE 9. In the old writers (as Homer), the *pluperfect* sometimes has the force of the *aorist*, and sometimes of the *imperfect*. E. g. (Il. 5, 66) βεβλήκει for ἔβαλε, from βάλλω, *strike*; (Il. 9, 671) διδίχατο, *they welcomed*, from δέχομαι. See also above (§ 209. N. 4.)

4. The **FUTURE** in all the moods and in the participle expresses an action or event which will take place. E. g. γράψω, *I shall or will write*.

NOTE 10. The *future* is often used to denote a *probable* occurrence. E. g. Φήσεις νομίζεσθαι σὺ παιδὸς τοῦτο τοῦτογον εἶναι, *you will probably say, that this is considered as the business of a child.*

IMPERFECT.

§ 210. The imperfect expresses a *continued past* action. E. g. ἔγραφον, *I was writing*, not simply *I wrote*.

NOTE 1. Sometimes the *imperfect* expresses an *attempt* not brought to a successful conclusion. E. g. (Herod. 1, 68) Ἐμισθοῦτο τὴν αὐλήν, *he tried to hire the court-yard.*

NOTE 2. The *imperfect* frequently denotes a *customary* action. E. g. Τοὺς πολίτας μεθ' ὀπλῶν ἐξέπεμπον, *they were accustomed to send out the citizens armed.*

NOTE 3. The *imperfect* is frequently used for the *aorist*, especially in Homer and Herodotus. E. g. Τότε δὴ Θεμιστοκλέης κεινὸν τε καὶ τοὺς Κορινθίους πολλά τε καὶ κακὰ ἔλεγε, *then Themistocles said many and bad things both about him and about the Corinthians.*

NOTE 4. The imperfect ἦν (from εἶμι) sometimes stands for ἰστί. E. g. Κύπρις οὐκ ἄρ' ἦν θεός, *Cypris then is not a goddess (as we thought).*

THIRD FUTURE PASSIVE.

§ 211. The third future passive expresses a *completed* action, the consequences of which will be permanent in future time. In other words it transports that which is already completed to a future time. E. g. ἐγγράφω, ἐγγεγράφωμαι *I shall remain enrolled*, implying that *I have already been enrolled.*

NOTE 1. The third future is the natural future of verbs whose perfect has the signification of the present (§ 209. N. 4). E. g. κτάομαι, κέκτημαι, κικτῆσμαι *shall possess.*

NOTE 2. In many instances the third future does not differ in signification from the common future passive. E. g. δεῖω, δεδύσομαι, *shall be bound.*

NOTE 3. The third future in some instances expresses the rapidity or certainty of a future action. E. g. πράσσω, σιπράζεται *it shall immediately be done.*

AORIST.

§ 212. 1. The aorist in the indicative and participle expresses a *transient past* action, without any reference to

another action. It simply narrates that which took place. E. g. ἔγραψα, *I wrote*, not *I was writing*.

2. The aorist in the dependent moods (*subjunctive, optative, imperative, and infinitive*) expresses a *momentary* action, its time being determined by the context. E. g. Περὶ πλείονος ἐποίησατο εὐορκεῖν, ἢ χαρίσασθαι τῷ δήμῳ παρὰ τὸ δίκαιον, *he thought more of being just than of pleasing the multitude at the expense of justice*.

REMARK. We see then that the present in the dependent moods (§ 209. 1) marks a *continued* action; the aorist in these moods marks a *momentary* action; and this is all the difference between these two tenses in the dependent moods.

NOTE 1. The Greeks often use the *aorist* indicative and participle where, properly speaking, the *perfect* or *pluperfect* should be used. It must not be inferred, however, from this that the aorist may express the time marked by the perfect or pluperfect. E. g. (Aristoph. Nub. 238–9) Κατάβηθ' ὥς ἐμὲ, ὦνα μ' ἐκδιδάξης, ὧν περ οὐνεκ' ἐλήλυθα. ΣΩΚ. Ἠλθες δὲ κατὰ τί; *Come down to me, to teach me those things for which I have come*. ΣΟΚ. *What have you come for?* where ἦλθες is parallel with ἐλήλυθα.

NOTE 2. The *aorist* indicative is often used for the *present* to express a *customary* action. E. g. Ἀλλ' ἅπ' ἐχθρῶν δῆτα πολλὰ μανθάνουσιν οἱ σοφοί. Παρὰ μὲν οὖν φίλον οὐ μάθους ἂν τοῦθ', ὃ δ' ἐχθρὸς εὐθὺς ἐξηνάγκασεν, *But the wise learn many things from their enemies. Now from a friend you might not learn this; but the enemy (as a common thing) compels you to learn it*.

NOTE 3. The *aorist* is used for the *future* to denote the *rapidity* or *certainty* of an action. E. g. Ἀπωλόμεσθ' ἄρ', εἰ κακὸν προσοίσομεν νέον παλαιῷ, *then we are undone, if we add a new evil to an old one*.

NOTE 4. The aorist of the verbs ἀποσπένω, *despise*, γιλάω, *jeer*, ἱστανίω, *jest*, and a few others, is, in conversation, often used for the present, in order to express a decided feeling of admiration, contempt, or pleasure. E. g. Ἦσθην ἀπειλαῖς, *it amuses me to hear (your) threats*.

MOODS.

INDICATIVE.

§ 213. 1. The indicative is used in independent propositions. E. g. Ὁ δράκων ἐστὶ μακρόν, *the dragon is a long thing*.

2. The indicative may be put after *interrogative* and *relative* words (§§ 68 : 71 : 73 : 123). E. g. *Τί ποιεῖς; what art thou doing? Οἶδε τί βούλεται, he knows what (it) wants. Ὁ ἀνὴρ, ὃς τοῦτ' ἐποίησε, the man who made this.*

3. The indicative may be put after the following particles: *εἰ, if, whether; ἐπεὶ, ἐπειδὴ, after, when; ὅτι, that, because; ὥς, that; ὥστε, so that.*

REMARK. In a sentence containing a *condition* and *consequence* or *conclusion*, the former is called *PROTASIS*, and the latter *APODOSIS*. The protasis begins with the particle *εἰ, if*.

4. The indicative may be used in *conditional* propositions. E. g. *Δεινὰ πεισόμεσθα, εἰ σιγήσομεν, If we shall keep silence we shall suffer terrible things*, where *εἰ σιγήσομεν* is the protasis and *δεινὰ πεισόμεσθα* the apodosis. (§ 213. R.)

5. When the condition and the consequence are both *past* actions, the indicative is used both in the protasis and in the apodosis. In this case the apodosis contains the particle *ἄν*. E. g.

Οὔτοι εἰ ἦσαν ἄνδρες ἀγαθοὶ, οὐκ ἄν ποτε ταῦτα ἔπασχον, If they had been good men, they would never have suffered these things.

Οὐκ ἄν προέλεγεν, εἰ μὴ ἐπίστευσεν ἀληθείαι, Had he believed that he should prove a false prophet, he would not have predicted.

NOTE 1. Sometimes the *optative* is used in the apodosis, especially in the epic writers. E. g. *Καὶ νύ κεν ἔνθ' ἀπόλοιτο ἄναξ ἀνδρῶν Αἰνείας, εἰ μὴ ἄρ' ὄξυ νόησε Διὸς θυγάτηρ Ἀφροδίτη, and now Æneas, king of men, had perished, had not Venus, daughter of Jove, quickly perceived.*

NOTE 2. Sometimes *ἄν* is omitted in the apodosis. E. g. *Εἰ γὰρ ἦν ἅπανι πρόδηλα τὰ μέλλοντα γινήσεσθαι, οὐδ' οὕτως ἀποστασίον τῇ πόλει τούτων ἦν, for if those things, which were to happen, had been manifest to all, the city ought not even then to have given these things up.*

NOTE 3. The particle *ἄν* may accompany *all* the tenses of the indicative, without any protasis expressed. E. g. *Ἐβόλον μὲν ἄν οὐκ εἰζέειν ἐνθάδε, I could have wished not to be contending here. Οὐ γὰρ ἄν ἤψατ' αὐτῶν, he could not have touched them. Ὡστε τῆς εἰρήνης ἄν διημαρτήκει, so that he would have missed the peace. Ὡς σκῆψιν ἄν ἁγῶν οὗτος οὐκ ἐσδέξεται, for this contest cannot possibly admit of any evasion.*

NOTE 4. The particles *ὅπως, how, in order that, ὅφρα, in order that, μή, lest*, and the double negative *οὐ μή, not*, are

frequently put before the *future indicative*. E. g. (Herod. 2, 121, 2) Ἀποτάμνειν αὐτοῦ τὴν κεφαλὴν, ὅπως μὴ προσάπο-
λέσει καὶ ἐκείνον, *to cut off his head, lest he might bring
destruction upon him also.*

NOTE 5. Sometimes the *future indicative* with ὅπως and οὐ μὴ supplies the place of an *emphatic imperative*. E. g. Ὅπως δὲ τοῦτο μὴ διδάξεις μηδένα, *but see that you do not
communicate this to anybody.* Οὐ μὴ ληρήσεις, *you shall
not talk nonsense.*

In such cases it is customary to supply the verb ὄρα, *see*, or
σκόπει, *consider*.

NOTE 6. The *historical tenses* of the *indicative* are some-
times put after ἵνα, ὥς, or μὴ *lest*, in which case the leading
proposition also contains an historical tense. E. g. Τύριον
οἶδμα λιποῦς ἔβαν, ἵν' ὑπὸ δειράσι Παρνασοῦ κατενάσθην,
*leaving the Tyrian surge, I came in order to dwell under
the summits of Parnassus.*

SUBJUNCTIVE.

§ 214. 1. The subjunctive is put after the following
particles:

ἐάν, ἂν, ἥν, *if*.

ἐπειδάν, ἐπὶ ἂν, ἐπὶ ἥν, *when, after*.

ἕσπε, *until*.

ἕως, *until*.

ἵνα, *that, in order that*.

μὴ, *lest*.

ὅπως, ὥς, *that, in order that*.

ὄρα, *synonymous with ἵνα or*

ὅπως.

πρὶν, *before*.

2. The subjunctive is put also after *interrogative and rela-
tive words* (§§ 68: 71: 73: 123).

3. The verb of the proposition upon which the subjunctive
depends expresses *time PRESENT OR FUTURE*. (§§ 209. 1, 2, 4.)
E. g.

Ἀνοίγε τὴν ὕλην ἵν' ἐξέλθω, *Open the forest, that I may
come out.* (§ 209. 1.)

Δέδοικά σε μὴ πληγῶν δέη, *I am afraid thou wilt need
stripes.* (§ 209. N. 4.)

Εἰσόμεθα αὐτίκα, ἂν ποιήσωμεν ψόφον, *We shall im-
mediately know, if we make a noise.* (§ 209. 4.)

Ἐκβίβασον αὐτήν, ἵνα θεασώμεθα τὴν ἀηδόνα, *Bring
her out, that we may see the nightingale.* (§ 212. 2.)

4. The *interrogative* and *relative* words, and the particles ἔστε, ἕως, ἵνα, ὅπως, ὅφρα, πρίν, (§ 214. 1, 2,) in connection with the subjunctive, are generally accompanied by the particle ἄν. E. g.

Ζῶα οὐ ταῦτα καλεῖς, ἃ ἄν ψυχὴν ἔχῃ; *Do you not call animals those which have life?*

Ὅποτερ' ἄν ἀποκρίνηται τὸ μειράκιον, ἐξελεγχθήσεται, *Whatever answer the young man may give, he will be confuted.*

Ἀεὶ ποιοῦμεν ταῦθ' ἐκάστοθ', ὅταν τιὰ γινῶμεν πονηρῶν ὄντ' ἐραστὴν πραγμάτων, ἕως ἄν αὐτὸν ἐμβάλωμεν εἰς κακόν, ὅπως ἄν εἰδῇ τοὺς θεοὺς δεδοικέναι, *We always do these things, when we find out that a person is a lover of evil deeds, until we place him in a dreadful situation, that he may learn to fear the gods.*

NOTE 1. The subjunctive often depends on a verb expressing *time past*, contrary to the rule (§ 214. 3); in other words, it stands for the *optative* (§ 216). This substitution generally takes place when *emphasis* is required; or when the verb after the particle denotes an action which is continued to the time of the speaker. E. g. (Eurip. Hec. 26–7) Κτανὼν ἐς οἶδμ' ἄλως μεθ' ἡγ', ἵν' αὐτὸς χρυσὸν ἐν δόμοις ἔχῃ, *killling (me), he threw me into the surge, in order that he might keep the gold in his house.* Ἐποίησε δὲ ἀμφοτέρω ταῦτα, ὥς ὃ τε ποταμὸς βραδυτέρος εἴη, καὶ οἱ πλόοι ἐῷσι σχολιοὶ ἐς τὴν Βαβυλῶνα, *she did both these things, in order that the river might be slower, and that the navigation up to Babylon might be crooked.* Ἐγὼ φοβηθεὶς μὴ λοιδορία γένηται, πάλιν κατεπράυνον τὸν Κτήσιππον, *I, fearing lest abusive words should be used, again appeased Ctesippus.*

NOTE 2. Μὴ, *lest*, is sometimes accompanied by ὅπως. E. g. Δίδοιχ' ὅπως μοι μὴ λίαν φανῇς σαφής, *I fear lest you prove to be very artful.*

NOTE 3. Instead of μὴ, *lest*, with the subjunctive, ὅτι, ὅπως, or ὥς, with the indicative, is sometimes used.

NOTE 4. Sometimes the verb, upon which μὴ, *lest*, depends, is omitted. E. g. (Il. 22, 123: Plat. Crit. 9.)

NOTE 5. Sometimes the subjunctive is put after the particles εἰ, ἵνα, ἵπτι, ἵπτι, ἵπτι, ἵπτι, unaccompanied by ἄν, (§ 214. 1, 4.)

§ 215. 1. The *first person plural* of the subjunctive is often used in *exhortations*. E. g. Τὸν Μενέλεων μιμώμεθα, *let us imitate Menelaus.*

2. The *first person singular* also of the subjunctive, preceded by the imperative ἄγε or φέρε, is often used in exhortations. E. g. Φέρε ἀκούσω, *let me hear*.

NOTE 1. Homer uses the *first person singular* of the subjunctive in exhortations without ἄγε, φέρε, or any auxiliary word. E. g. (Il. 22, 450) "Ἴδωμ' ὅτιν' ἔργα τίτκεται, *let me see what deeds have been done*.

3. The *first person* of the subjunctive is used also in *questions of doubt*, when a person asks himself or another what he is to do. E. g. Πῶς ποῦ ἐπίστασθαι; *how can I say that I know?* Εὔπω τι; *may I say any thing?*

Frequently the question begins with the *second person* of the present indicative of βούλομαι or θέλω. E. g. Βούλει θῶμεν; *wilt thou that we place?* In such cases βούλει or θέλεις usually precedes the subjunctive.

NOTE 2. Sometimes the interrogation disappears after θέλεις or βούλει (§ 215. 3). E. g. Εἴτε τι βούλει προσθῆς ἢ ἀφείλῃς, *whether thou wishest to add or take away any thing*.

4. The *first person* of the subjunctive is used also in questions expressing *indignation*. E. g. (Aristoph. Ran. 1132-4) Αἰσχίε, παραινῶ σοι σιωπᾶν. ΑἴΣΧ. Ἐγὼ σιωπῶ; ἌΕσχύλος, *I advise thee to be silent*. ἌΕΣΧ. *Am I to be silent?*

NOTE 3. The subjunctive is often used after οὐ μή for the *future indicative*. E. g. Οὐτε γίγνεται, οὔτε γέγονεν, οὐδὲ οὖν μὴ γένηται, *it is not, it has not been, it will not be*.

In Homer, the subjunctive, with or without κίν, is sometimes equivalent to the future indicative. E. g. Δύσομαι εἰς Ἀΐδαο, καὶ ἐν νεκύεσσι φαείνω, *I will go into Hades, and shine among the dead*.

5. In *prohibitions*, the *second person* of the *aorist subjunctive* is used after μή and its compounds. E. g.

Μὴ φοβηθῇς, *Fear not*.

NOTE 4. The *third person* of the *aorist subjunctive* is rarely found after μή in prohibitions.

OPTATIVE.

§ 216. 1. The optative is put after the following particles:

εἰ, *if*.

ἐπεὶ, ἐπειδὴ, *when, after*.

ἕως, *until*.

ἕως, *until*.

ἵνα, *that, in order that*.

μή, *lest*.

ὅπως, ὥς, *that, in order that*.

ὅτι, *that*.

ὅφρα, synonymous with ἵνα or

ὅπως.

πρίν, *before*.

2. The optative is put also after *interrogative* and *relative words* (§§ 68 : 71 : 73 : 123).

3. The verb of the proposition, upon which the optative depends, expresses *time PAST*. (§§ 209. 3 : 210 : 212. 1.) E. g.

Ἰλαζομένεθ' ἵνα φοβηθείην ἐγώ, *He was telling great stories that I might fear, or in order to scare me.*

Ἡρώτα δὲ ἔπειτα τίς εἶη, καὶ πόθεν ἔλθοι, *Then he asked who he was, and whence he came.*

NOTE 1. The optative often depends on a proposition which contains a verb expressing *present* or *future* time. In this case it generally denotes *uncertainty* or *probability*. E. g. Κάλεσον τροφὸν Εὐρύκλειαν, ὃφρ' ἔπος εἴποιμι, *call nurse Eurycleā, that I may say a word to her.*

NOTE 2. When the present is used for the aorist (§ 209. N. 1), it is regularly followed by the optative. This is no exception to the rule (§ 216. 3). E. g. Βουλὴν ἐπιτεχνᾷται, ὅπως μὴ ἀλίσθῃεν Ἀθηναῖοι, *he contrives a plan which should prevent the Athenians from assembling.*

NOTE 3. Sometimes the particle ἄν accompanies the words which precede the optative (§ 216, 1, 2). Thus the optative is sometimes found after *ἴάν, ἰπιιδάν, ἵνα ἄν, μὴ ἄν, ὅπως ἄν, ὅσταν, ὅταν, ὅφρα ἄν, ὥς ἄν.*

4. Particularly the optative is used when any thing that has been said or thought by another is *quoted*, but not in the words of the speaker. The action denoted by the optative may refer to present, past, or future time. E. g.

Ἀπεκρίνατο ὅτι μανθάνοιεν οἱ μανθάνοντες, ἃ οὐκ ἐπίσταιντο, *He answered that those, who learn, learn what they do not know.*

Εἶπον ὅτι θαυμασιῶς σπουδάζοιμεν, *I said that we were wonderfully in earnest.*

Ἦιδη γὰρ, ὅτι ἐξ αὐτῶν καλόν τι ἀνακύψοιτο τῶν ἐρωτημάτων, *For I knew that something good would come out of these questions.*

NOTE 4. Sometimes ὅτι or ὥς is omitted before this optative (§ 216. 4). E. g. Ταῦτ' ἀπάγγειλον πόσει γυναῖκα πιστὴν δ' ἐν δόμοις εὖροι, *announce these things to my husband ; and that he will find his wife faithful in the house.*

Ὅτι may be omitted also when it has already been expressed. E. g. Πρῶτον μὲν πρὸς Παριανούς τινες ἔλεγεν, ὅτι Μήδεος μὲν ἄνω εἴη δώδεκα ἡμερῶν ἀπὸ θαλάσσης ὁδόν. Σεύθης δὲ ἄρχων ἔσοιτο, *and first he said to some Parians, that Med'cus was up twelve days' journey from the sea ; and (that) Seuthes would be the leader.*

NOTE 5. Instead of the optative after *εἰ, ὅτι, ὥς*, the *indicative* is often used. E. g. Προειπόντων ὅτι τὴν Ἑλλάδα ἐλευθεροῦσι, *having proclaimed that they liberate Greece*, where ἐλευθεροῖν might have been used.

§ 217. 1. The optative is used in the expression of a *wish*. E. g.

Σοὶ δὲ θεοὶ τόσα δοῖεν, ὅσα φρεσὶ σῇσι μινονίῃς, *And may the gods give thee as many things as thou longest for.*

NOTE 1. Frequently the particles *εἰ, εἰ γάρ, εἴθε, ὥς, O that*, are placed before this optative. E. g. Εἰ γὰρ ἐγὼν Διὸς παῖς αἰγιόχοιο εἶην, *O that I were a son of ægis-bearing Jove!*

Homer sometimes adds *κέν* to these particles.

NOTE 2. If the wish refers to *past time*, the *aorist indicative* is used after the abovementioned particles (§ 217. N. 1). E. g. Εἴθ' ἐξέκοπην, *O that I had been cut off!*

NOTE 3. Frequently the aorist ᾤφελον (*from ὀφείλω*) with the *infinitive* follows the particles *εἴθε, εἰ γάρ, ὥς*. E. g. Εἴθ' ᾤφελέν μοι κηδεμὼν εἶναι, *O that he were my guardian.*

Sometimes ᾤφελον with the *infinitive* is not accompanied by any particle. E. g. Ὡφελε μνηδὺς ἄλλος Ἀριστογείτονι χαίρειν, *O that no other man had delighted in Aristogiton!*

2. The optative (generally with the particle *ἄν*) in an independent proposition, very often implies *uncertainty, doubt, possibility, or inclination*. E. g.

Οὐκοῦν ἄν ἤδη τῶν θιατῶν τις λέγοι, *Now some one of the spectators might (perhaps) say.*

Ἴσως οὖν εἴποιεν ἄν, *They might perhaps say.*

Ἢδέως ἄν οὖν αὐτῶν πυθοίμην, *Fain would I ask them.*

Εὔ τις ἔροιστό με, τί νομίζω μέγιστον εἶναι τῶν Εὐαγόρα πεπραγμένων, εἰς πολλὴν ἀπορίαν ἄν κατασταίην, *should any one ask me, which of the deeds of Evagoras I consider greatest, I should find myself in great perplexity.*

NOTE 4. Frequently the *indicative* is used in the *protasis*, and the *optative* with *ἄν*, in the *apodosis*. E. g. Εἰ γὰρ μὴδὲ ταῦτα οἶδα, καὶ τῶν ἀνδραπύδων φαυλότερος ἄν εἶην, *I should be more worthless than the slaves, if I did not know these things.*

Also the *optative* is used in the *protasis* and the *indicative* in the *apodosis*. E. g. Οὓς ἔδει τῆς νυκτὸς παραγινέσθαι πανστρατίῃ, εἴ τι ἄρα μὴ προχωροῖν τοῖς ἰσληλυθόσι, *who were to come in the night with the entire army, in case success should not attend those who had entered.* (§ 213. R.)

NOTE 5. The *subjunctive* with *ἵαν, ἄν, or ἥν* is sometimes used in the *protasis*, and the *optative* in the *apodosis*. E. g. Ἦν παρίχωσι τοῖς δισμένους οἱ πναφῆς χλαῖνας, πλευρίτις ἡμῶν οὐδέν' ἄν λάβοι ποτὶ, *if the fullers furnish the needy with gowns, pleurisy will never afflict any of us.* (§ 213. R.)

3. The optative with ἄν, in an independent proposition, often supplies the place of the *indicative*. E. g.

Οὐκ ἄν μεθελμην τοῦ θρόνου, *I will not give up the throne*, where μεθελμην is equivalent to μεθήσομαι.

Αὐτὸς μέντοι ἔψομαί τοι, καὶ οὐκ ἄν λειφθελην, *I will however follow thee, and I will not be left behind*, where λειφθελην follows ἔψομαι.

4. Frequently the optative (with or without ἄν) has the force of the *imperative*. E. g. Εἰ δὲ μὴ, Χειρίσσοφος μὲν ἡγοῖτο, τῶν δὲ πλευρῶν ἐκατέρων δύο τῶν πρεσβυτάτων στρατηγῶν ἐπιμελοίσθην, *and if not, let Chirisophus take the lead, and let two of the oldest generals take charge of both wings*, where ἡγείσθω, ἐπιμελείσθω, would be less polite. Λέγοις ἄν, *you may speak, softer than λέγε, speak thou*.

IMPERATIVE.

§ 218. 1. The imperative is used to express a *command*, an *exhortation*, or an *entreaty*. E. g.

φεῦγε, *begone!* φευγέτω, *let him depart*, φεύγετε, *depart ye*, φευγέτωσαν, *let them depart*.

2. In *prohibitions* the *present imperative* is used after μὴ and its compounds. E. g. Μὴ λέγε ταῦτα, *say not these things*.

NOTE 1. Sometimes μὴ is followed by the *aorist imperative*, particularly by the *third person*. E. g. Μὴδὶ σοὶ μιλησάτω, *and care not*.

NOTE 2. The *second person* of the imperative is sometimes used for the *third person*, when the speaker is in great haste. E. g. Χώρει διὺρ σῶς ὑπηρέτης· τῆξις πᾶς τις, *let every servant come hither; shoot, every one!*

NOTE 3. The imperative in connection with a *relative pronoun* or *relative adverb*, is sometimes found in a *dependent proposition* after οἶσθα (from οἶδα, *know*). E. g. Οἶσθ' οὖν ὃ δεῖν ἔστιν; *knowest thou what thou must now do?* Οἶσθ' ὥς ποιήσῃς; *dost thou know how thou must do?* Οἶσθα νῦν ἃ μοι γενέσθω; *do you know what I desire to be done to me?*

INFINITIVE.

§ 219. 1. The infinitive depends on a **VERB**, **PARTICIPLE**, or **ADJECTIVE**. E. g.

ῥαεῖς βούλεσθε γενέσθαι αὐτὸν σοφόν; *Do you wish him to become wise?*

Ἀθηναίους πάντας μετὰ τοῦ θεοῦ νομίζεις δυνήσεσθαι ποιῆσαι πείθεσθαι σοι; *Do you think that you will be able to make all the Athenians, together with your uncle, follow your advice?* Here πείθεσθαι depends on ποιῆσαι, ποιῆσαι on δυνήσεσθαι, and δυνήσεσθαι on νομίζεις.

Δεινὸς νομιζόμενος εἶναι λέγειν, *Being considered an eloquent speaker.*

The infinitive may depend on the verbs ἀγγέλλομαι, αἰδέομαι, ἀκούω, ἀναγκάζω, ἀνίημι, ἀνῶγω, ἀξιόω, ἀπαγορεύω, ἀπειλέω threaten, ἀπειπεῖν, ἄρχω begin, βούλομαι, δέομαι, διανοέομαι, διδάσκω, δοκέω, δύναμαι, εἶω, ἐθέλω, ἔθω, εἶδομαι seem, ἐλπίζω, ἔλπομαι, ἐπαγγέλλομαι, ἐπείγομαι, ἐπιτέλλομαι, ἐπιτρέπω, ἐπιχειρέω, εὔχομαι, ἔχω can, ἱκετεύω, κατεργάζομαι, κελεύω, κέλομαι, λέγω, λilaίομαι, λίσσομαι, μανθάνω, μέλλω, νημεσίζομαι, νομίζω, οἶδα, οἶομαι, ὀμνυμι, ὁμολογέω, ὀρμάω, ὀτρύνω, ὀφείλω, παραγγέλλω, παραινέω, παρασκευάζομαι, παράφημι, πείθω, πειράομαι, πέφυκα and ἔφην (from φύω), πιστεύω, ποιέω, προαιρέομαι, προσδοκάω, προσποιέομαι, προστάσσω, στυγέω, συνίημι, τολμάω, ὑπισχνέομαι, φαίνομαι, φημί, and some others.

It may depend on the adjectives ἀδύνατος, ἄξιος, δεινός, δίκαιος, δυνατός, ἐπιτήδειος, εἰσιμὸς, ἡδύς, ἱκανός, κακός, ὀξύς, πιθανός, ῥᾶδιος, χαλεπός, and some others.

2. The infinitive is often used after verbs, participles, and phrases, to denote a *cause* or *motive*. E. g.

Θυέσι' Ἀγαμέμνονι λείπε φορῆναι, *Thyestes left it to Agamemnon to carry (it).*

NOTE 1. Μέλλω, followed by the infinitive (present, aorist, or future) of a verb, forms a *periphrastic future*. E. g. Μέλλει τιθεῖναι, *he is about to place.*

The infinitive is frequently omitted, when it can be supplied from the context. E. g. (Aristoph. Plut. 1100-2) Εἶπ' ἐμοί, σὺ τὴν θύραν ἔκοπτες οὕτως ἰσφῶδρα; EPM. Μὰ Δί', ἀλλ' ἔμελλον, sc. κόπτειν, *Tell me, was it you that knocked at the door so furiously?* MER. Not I, by Jove, I was going (to knock).

NOTE 2. The pronominal adjectives ποῖος, τοιούδε, οἷος or οἴος τε, and τηλίκος, are sometimes followed by the infinitive, in which case they imply *capableness*. E. g. Οὐχ οἴός τ' εἶμ' ἀποσοβῆσαι τὸν γέλων, *I cannot drive away my laughter.*

NOTE 3. It has already been remarked (§ 158. N. 3), that the omitted subject of the infinitive is frequently different from that of the proposition on which it depends. We remark now that this takes place chiefly after *adjectives*. E. g. Παμφαῆς ἀστήρ ἰδεῖν, *a star all bright to behold*, where the subject of ἰδεῖν would be τινὰ.

NOTE 4. In *narration* the infinitive often seems to take the place of the *indicative*; in which case some part of *φημί* or *λέγω* may be supplied. E. g. (Herod. 1. 86) *Τὸν μὲν δὴ ποιεῖν ταῦτα, now he was doing these things*, equivalent to *Ὁ μὲν δὴ ἐποίησε ταῦτα*.

NOTE 5. The infinitive of verbs signifying *to go* is in some instances omitted. E. g. (Aristoph. Ran. 1279) *Ἐγὼ μὲν οὖν ἐς τὸ βυλανεῖον βούλομαι*, sc. *ἵεναι*, *for my part I wish to go to the bath*. (Id. Av. 1) *Ὁρῶν κελεύεις*; *do you command us to go right on?*

NOTE 6. The infinitive frequently stands for the *second person* of the *imperative*; in which case the imperative *ἔθελς* or *θέλε* is usually supplied. E. g. *Μήποτε σὺ γυναικὶ ἥπιος εἶναι*, *you must never be indulgent to your wife*.

NOTE 7. The infinitive sometimes stands for the *third person* of the *imperative*, in which case, the subject, when expressed, is put in the *accusative*. It is thus used especially in commands and proclamations. E. g. *Τεύχεα σιλήσας φερέτω κοίλας ἐπὶ νῆας, σῶμα δὲ οἴκαδ' ἐμὸν δόμεναι*, *taking my arms, let him carry them to the hollow ships, and let him give my body to be carried home*. *Ἀκούετε, λεῶ, τοὺς ὀπλίτας ἀπιέναι*, *hear, ye people, the heavy-armed soldiers must retire*.

NOTE 8. Sometimes the infinitive is put for the *first person plural* of the *subjunctive* (§ 215. 1), in which case *δεῖ* may be supplied. E. g. *Νῦν ἐν τῇ Ἑλλάδι καταμείναντας ἡμεῶν αὐτέων ἐπιμελεσθῆναι*, *for the present, remaining in Greece, let us take care of ourselves*.

NOTE 9. Sometimes the infinitive expresses a *wish*, in which case *δός* may be supplied. E. g. *Ζεῦ πάτερ, ἢ Αἴαντα λαχεῖν, ἢ Τυδείος νιόν*, *Father Jove, grant that the lot may fall upon Ajax, or upon the son of Tydeus*.

§ 220. 1. The infinitive is frequently put after words and phrases signifying *so that*, *so as*; especially when its connection with the preceding clause is not very obvious. E. g.

Αὐτόχειρες ᾠκοδόμησαν, ὥστε θαυμάζειν ἐμέ, *They built it with their own hands, so that I wondered*.

Οὐ γὰρ ἔπειθε τοὺς Χίους, ὥστε ἐουτῷ δοῦναι νέας, *For he could not persuade the Chians to give him vessels*.

The words and phrases, after which the infinitive is put, are *ἐφ' ᾧ*, *ἐφ' ᾧτε*, *on condition that*, *ὅσον*, *ὅσω*, *ὥς*, *ὥστε*, *so that*, *so as*.

2. The infinitive is put also after words signifying *before*, *before that*, (as *πρὶν*, *πρὶν ἢ*.) E. g. *Πρὶν τὸν νόμον τεθεῆναι*, *before the law was made*.

NOTE 1. The infinitive with *ὥς*, *ὅσον*, *ὅσα*, *ὅ τι* (from *ὅστις*), is often used in *parenthetical* phrases. E. g. *Ὡς ἔπος εἰπεῖν*, *so to speak*. *Ὡς εἰκάσαι*, *as one might conjecture*. *Ὡς ἐν πλείονι λόγῳ δηλῶσαι*, *to explain more fully*. *Ὡς συνελόντι εἰπεῖν*, sc. *λόγῳ*, *to express it briefly, or to be brief*. *Ὅσον γ' ἐμ' εἰδέναι*, *at least as far as my knowledge extends*. *Ὅ τι καὶ εἰδέναι*, *for aught I know*.

NOTE 2. In parenthetical phrases (§ 220. N. 1) *ὥς* is often omitted, in which case the infinitive appears to stand *absolutely*. E. g. *Οὐ πολλῶ λόγῳ εἰπεῖν*, *not to use many words*. *Ἐς τὸ ἀκριβῆς εἰπεῖν*, *strictly speaking, to speak strictly*. *Δοκεῖν ἐμοί*, *as it appears to me*. *Ὀλίγου δεῖν*, *almost, nearly*. *Πολλοῦ δεῖν*, *far from it*.

NOTE 3. In phrases like *Ὀλίγου δεῖν*, (§ 220. N. 2,) *δεῖν* is sometimes omitted. E. g. *Ὁ δὴ ὀλίγου πᾶσαι αἱ περὶ τὸ σῶμα ἡδοναὶ ἔχουσι*, *which almost all the bodily pleasures have*.

3. The infinitive is frequently accompanied by the particle *ἄν*, in which case it has the force of the *indicative*, *subjunctive*, or *optative*, with *ἄν*, (§§ 213. 5 : 214 : 217.) E. g. *Ἐπὶ πολλῶν ἄν τις ἰδεῖν δοκεῖ μοι*, *it seems to me that one might see on many occasions*. But *Ἐπὶ πολλῶν τις ἰδεῖν δοκεῖ μοι*, would mean *it seems to me that one saw on many occasions*.

§ 221. Frequently the infinitive has the force of a *neuter substantive*; in which case the *neuter of the article* (§ 141. 3) commonly precedes it. E. g.

Κρεῖττόν ἐστι τὸ σωφρονεῖν τοῦ πολυπραγμονεῖν, *To act discreetly is better than to meddle with other men's business*.

Σεμνυνόμεθα ἐπὶ τῷ βέλτιον γεγονέναι τῶν ἄλλων, *We pride ourselves upon being of nobler descent than others*.

Διὰ τὸ ξένος εἶναι οὐκ ἂν οἶε ἀδικηθῆναι; *Do you suppose that you will not be wronged, because you are a foreigner?*

NOTE 1. Frequently the infinitive with the article *τοῦ* is equivalent to the genitive denoting that on account of which any thing takes place (§ 187. 1). E. g. *Μή με ὑπόλαβης οὐ πρὸς τὸ πρᾶγμα φιλονεικούντα λέγειν, τοῦ καταφανές γενέσθαι*,

lest you suppose that I do not argue in order that the thing may become evident.

NOTE 2. The infinitive with or without the article τό is sometimes used in exclamations of surprise or indignation, in which case ἀνόητον, ἡλίθιον, εὐηθές, or μωρὸν ἴσται, may be supplied. E. g. (Aristoph. Nub. 268) Τὸ δὲ μὴ πυνέην εἰπεῖν ἐλθεῖν ἐμὶ τὸν κακοδαίμον' ἔχοντα, *I, a wretch, have been foolish enough to come from home without a helmet; literally, that I miserable should have come from home without a helmet.*

NOTE 3. The infinitive εἶναι (from εἰμί, *am*) seems to be *superfluous* in some instances, particularly in connection with the adjective ἐκόν, *willing*. E. g. (Herodot. 7, 104) Ἐκὼν τε εἶναι οὐδ' ἂν μονομαχοίμην, *I should not fight even against a single man, if I had my way about it.*

So in the phrases Τὸ σήμερον εἶναι, *to-day*. Τὸ νῦν εἶναι, *now*. Τὸ σὺμπαν εἶναι, *generally, on the whole*.

NOTE 4. The infinitive is often put after the substantives ἀνάγκη, θέμις, ὥρα, and a few others, in which case it has the force of the adnominal genitive (§ 173). E. g. Ἀνάγκη σε πάντα ἐπιστασθαι, *sc. ἐστὶ, thou of necessity must know all things*. Ὡρα βαδίζειν, *sc. ἐστὶ, it is time to go*.

PARTICIPLE.

§ 222. 1. In general, the participle is equivalent to the indicative, subjunctive, or optative, preceded by a relative pronoun, or by a particle signifying *if, when, after, in order that, because, that, although*.

For the participle with the article, see above (§ 140. 3).

2. The participle in connection with verbs signifying *to know, to hear, to see, to perceive, to show, to relate, to remember, to forget, to be ashamed, to rejoice*, and a few others, is equivalent to the *indicative* or *optative* preceded by the conjunction ὅτι. E. g.

Τοῦτο μέμνημαι σφὼ ἐπαγγελλομένῳ, *I remember that you both profess this.*

Γρούς βαπτιζόμενον τὸ μειράκιον, *Perceiving that the stripling was overwhelmed.*

Verbs of this class are αἰσθάνομαι, αἰσχύνομαι, ἀκούω, γινώσκω, δέκνυμι, δηλώω (also δῆλός εἰμι), διαμνημονεύω, διασφέω, διαφέρω *relate*, ἐνθυμέομαι, ἐξετάζω *prove*, ἐπιλανθάνομαι, ἐπίσταμαι, εὐρίσκω, ἰδεῖν, κατηγορέω *denote*, κλύω, μανθάνω, μέμνημαι, νοέω, οἶδα, ὁράω, πυνθάνομαι, φαίνω, χαίρω, and some others.

NOTE 1. The participle after σύνοιδα and συγγιγνώσκω, followed by the *dative* of the *reflexive pronoun*, is put either in the *dative*, or in the case with which these verbs agree. E. g. Ἐμαντῷ ξυνήδειν οὐδὲν ἐπισταμένῳ, *I was conscious to myself that I knew nothing.* Πῶς οὖν ἐμαντῷ τοῦτ' ἐγὼ ξυνεῖσομαι, φεύγοντ' ἀπολύσας ἄνδρα; *now how shall I endure the thought that I have let a defendant escape?* Συγγινώσκομεν αὐτοῖσι ἡμῶν οὐ ποιήσασι ὀρθῶς, *we are conscious of not having done right.*

3. Verbs signifying *to endure, not to endure, to overlook, to be contented with, to be satisfied, to cease*, are connected with the participle. E. g.

Τὸ δύνασθαι διψῶντα ἀνέχεσθαι, *To be able to endure thirst.*

Παῦσαι φλυαρῶν, *Stop talking nonsense.*

Verbs of this class are ἀγαπάω *am contented*, ἀνέχομαι, ἀπαλλάσσομαι, ἄρχω *begin*, ἐκλείπω, ἐμπίπλωμαι, ἔχειν ἄδην, κάμνω, κατερέω, λήγω, παύω, περιοράω, τέτληκα and τέληναι, ὑπομένω, and some others.

4. The participle is often put after the verbs διαγίγνομαι, διάγω, διατελέω, λανθάνω, τυγχάνω, φθάνω, and a few others, in which case the leading idea is contained in the participle. E. g.

Ποιῶν διαγεγένηται, *He has been doing.*

Διάγουσι μανθάνοντες, *They pass their time in learning.*

Διατελοῦσι δικάζοντες, *They are continually deciding cases.*

Ἀέληθα ἐμαντὸν σοφὸς ὢν, *I did not know that I was wise.*

Τυγχάνομεν ἐπιθυμοῦντες, *We happen to be desirous.*

Φθάνει ἀναβάς, *He went up before.*

NOTE 2. Ἐχω is frequently followed by a participle; in which case the verb, from which the participle comes, would have been sufficient. E. g. Κρύψας ἔχεις, for ἔκρυπας, *thou didst conceal.* Ἔχε καταστρεψάμενος, for κατεστρέψατο, *he subjugated.*

The same may be observed of οἶχομαι and the Homeric βῆ. E. g. Ὀνιχετο φεύγων, *he escaped.* Βῆ φεύγων ἐπὶ πόντον, *he fled to the sea.*

5. The *future participle* is regularly put after verbs of *motion*, to express the object of the action of those verbs. E. g. Ἦλθε πρὸς τὸν Ἀγησίλαον ἀσπασόμενος, *he came to Agésilæus to bid him farewell.* Διδάξων ὄρμημαι, *I am going to show.*

NOTE 3. The *present participle* is used after verbs of *motion*, when the time of the action marked by it is the same as that of the verb. E. g. Πέμπει μέ σοι φέροντα τάσδ' ἐπιστολάς, *he sends me in order to bring these directions to thee*.

NOTE 4. The adverbs αὐτίκα, ἐξαίφνης, εὐθύς, μεταξὺ, ἄμα, are frequently followed by the participle. E. g. Μεταξὺ θύων, *while he was sacrificing*. Ἄμα καταλαβόντες, *as soon as they had overtaken (them)*.

6. The participle with the particle ἄν has the force of the *indicative, subjunctive, or optative*, with ἄν, (§§ 213. 5 : 214 : 217.) E. g. Τὰ δικαίως ἄν ῥηθέντα κατὰ τῆς πόλεως, *those things which might justly be said against the state*, where τὰ δικαίως ἄν ῥηθέντα is equivalent to ἐκεῖνα ἃ δικαίως ἄν ῥηθείη· but τὰ δικαίως ῥηθέντα would mean *those things which were justly said*.

ADVERB.

§ 223. Adverbs limit the meaning of VERBS, PARTICIPLES, ADJECTIVES, and other ADVERBS. E. g.

Οὕτω ποιῶ, *I do so*.

Καλῶς ποιῶν, *Doing well*.

Ἐπιτήδειος πάννυ, *Very convenient*.

Πάννυ καλῶς, *Very well*.

§ 224. 1. The Greek has two simple *negative* particles, οὐ, *no, not*, and μή, *not*. (§ 15. 4.)

2. Οὐ expresses a *direct* and *independent* negation. E. g. Οὐ σε κρύψω, *I will not conceal it from thee*. Οὐκ οἶδα, *I do not know*. Οὐχ οἶός τ' εἰμί, *I am not able*.

So in *direct interrogations*, Οὐ παραμενεῖς; *wilt thou not wait?* Οὐκ ἠγόρευον; *did not I say?*

3. Μή regularly expresses a *dependent* negation. Consequently it is put after the particles ἵνα, ὅπως, ὥστε, ὥς, ὅφρα, ἕάν, εἰ, ἐπὶ, ἐπειδάν. Also it is put after all *relative* words, when they do not refer to definite antecedents. E. g. Οὐκ ἂν προέλεγε, εἰ μὴ ἐπίστευσεν ἀληθεύσειν, *had he not believed that he should prove a true prophet, he would not have predicted*. Ἐὰν δέ τις ἐξελαύνῃ τοὺς ἀρχοντας, καὶ μὴ δέχεται, *and if any one shall drive away the magistrates, and shall not receive them*.

4. *Μή* is used also in propositions containing a *wish*, an *entreaty*, or a *prohibition*. E. g. Πανσαλῆς κήρυγμα ποιησάμενος, μηδένα ἅπτεσθαι τῆς λήϊης, *Pausanias proclaiming that no one should touch the booty.*

In *prohibitions*, the *present imperative* or the *aorist subjunctive* is used with *μή*. (§§ 215. 5 : 218. 2.)

5. *Μή*, after verbs implying *fear* or *anxiety*, signifies *lest*; in which case it is followed by the *subjunctive*, *optative*, and sometimes by the *future indicative*. (§§ 214 : 216 : 213. N. 4.)

6. *Μή* has also the force of an *interrogative* particle. E. g. *Μή πη δοκοῦμέν σοι*; *do we not seem to thee?* where the person asked is commonly expected to say *no*. But *Οὐ πη δοκοῦμέν σοι*; expects or presupposes the answer *yes*.

NOTE 1. The negative particles very often correspond to each other. The following are the negative formulas :

οὔτε οὔτε	neither nor
οὐδέ οὐδέ	neither nor
οὐ οὔτε	not nor
οὔτοι οὐδέ	neither nor
οὔτοι οὔτε	neither nor
οὐ οὐδέ οὔτε	not nor nor
οὔτε οὐ	neither nor
οὔτε οὐδέ	neither nor even
οὔτε οὐ οὐδέ	neither nor nor
οὔτε τέ οὐ	neither nor
μήτε μήτε	neither nor
μηδέ μηδέ	neither nor
μήτε μή	neither nor
μήτε μηδέ	neither nor

NOTE 2. The formulas οὐ τέ, οὔτε τέ, (sometimes τέ οὐ τέ, οὔτε καί, οὔτε δέ,) are equivalent to οὔτε οὔτε, when both clauses have the same verb. E. g. (Il. 1, 603-4) Οὐ μὲν φόρμιγγος περικαλλέος, ἣν ἔχ' Ἀπόλλων, Μουσῶν θ', αἱ ᾄδον, *neither of the harp of surpassing beauty, which Apollo had, nor of the Muses, who were singing.*

But if the verb of the second clause is *different* from that of the first, the second member (τέ) of the formula has an affirmative meaning. E. g. Οὔτε πρότερον ἡμεῖς ἤρξαμεν πολέμου πρὸς ὑμᾶς· νῦν τ' ἐθέλομεν σπονδὰς ποιῆσθαι, *we never began the war against you; and now we are willing to make a treaty*, where the verb of the first clause is ἤρξαμεν, and that of the second ἐθέλομεν.

NOTE 3. The first negative particle of a negative formula is sometimes omitted. E. g. Τρωάς οὐδ' Ἑλληνίς, for Οὐτε Τρωάς οὐδ' Ἑλληνίς, *neither a Trojan woman nor a Grecian woman*.

§ 225. 1. *Two or more negatives, in Greek, strengthen the negation.* E. g.

Ὅταν μὴ φῆτε καλὸν εἶναι μηδέν, *When you say that nothing is beautiful, or When you deny that there is any thing beautiful.*

2. The double negative οὐ μὴ is put either with the *future indicative* or with the *subjunctive*. (§§ 213. N. 5: 215. N. 3.)

The double negative μὴ οὐ is commonly put with the *infinitive*. E. g. Οὐκ ἐναντιώσομαι τὸ μὴ οὐ γεγωναῖν, *I shall not object to saying.*

NOTE. Two negatives destroy each other in the formula Οὐδεὶς ὅστις οὐ, *no one who (does) not*. E. g. Οὐδὲν ὅ τι οὐκ ᾔρώτα, *nothing which he did not ask*. Οὐδεὶς οὐ τῶν παρόντων ὑπερεπῆνεσε τὸν λόγον, *there was no one of those who were present who did not much praise the discourse*. In this case both negatives belong to the same clause.

3. Verbs and expressions, which contain a negation, are often followed by the particle μὴ with the infinitive. E. g. Τὸν τε νόμον ἐδεικνύτην αὐτῷ καὶ τοῖς νέοις ἀπειπέτην μὴ διαλέγεσθαι, *they showed him the law, and told him not to hold any conversation with young men*. Ἐξερυσάμην βροτοὺς τοῦ μὴ διαρῥαισθέντας εἰς Αἴδου μολεῖν, *I delivered the mortal race from being utterly destroyed and sent to Hades*.

Verbs of this class are ἀπανδύω, ἀπαγορεύω, ἀπέχομαι, ἀπιστέω, ἀρνέομαι (also the expression ἔξαρκός εἰμι), εἶργω, ἐπέχω, παύω, ὀύομαι, and a few others.

PREPOSITION.

§ 226. 1. The following eighteen prepositions are called the *primitive prepositions*:

Ἀμφί, *about, around*, with Genitive, Dative, or Accusative.

Ἀνά, *upon, on, in, through*, with Dative or Accusative.

Ἀντί, *instead of*, with Genitive.

Ἀπό, *from*, with Genitive.

Διὰ, *through, for, on account of, for the sake of*, with Genitive or Accusative.

Εἰς or Ἐς, *to, into*, with Accusative.

^{Ἐν}, *in, at*, with Dative.

^{Ἐξ} or ^{Ἐκ}, *from, of, out of*, with Genitive.

^{Ἐπὶ}, *on, upon, to, towards*, with Genitive, Dative, or Accusative.

^{Κατά}, *down from, against, according to, in, in respect to*, with Genitive or Accusative.

^{Μετά}, *with, among, after*, with Genitive, Dative, or Accusative.

^{Παρά}, *from, by, with, to, besides, along*, with Genitive, Dative, or Accusative.

^{Περί}, *about, around, concerning, of*, with Genitive, Dative, or Accusative.

^{Πρό}, *before, in the presence of, in behalf of, in preference to*, with Genitive.

^{Πρός}, *to, towards, by, in addition to*, with Genitive, Dative, or Accusative.

^{Σύν} and ^{Ξύν}, *with, together with, by means of*, with Dative.

^{Ἵπέρ}, *over, beyond, in behalf of*, with Genitive or Accusative.

^{ὑπό}, *under, by*, with Genitive, Dative, or Accusative.

NOTE 1. Most of the dissyllabic prepositions throw the accent back on the penult, when they are placed *after* the nouns to which they belong. This is called *anastrophe*. E. g. ^{Νεῶν} ἄπο, for ^{Ἀπὸ} νεῶν, *from the ships*. ^{Ἐχθρῶν} ὕπερ, for ^{Ἵπέρ} ἐχθρῶν, *for the enemies*.

NOTE 2. Some of the dissyllabic prepositions throw the accent back on the penult also when they stand for ^{ἐμὶ}, *am*, compounded with themselves. In this case, the Attics use the old ^{ἐνι} for ^{ἐν} (§ 226. N. 6). E. g. ^{πάρα} for ^{πάρ᾽} ἐστι from ^{παρεῖμι}, ^{ἐνι} for ^{ἐν} ἐστι from ^{ἐνιμι}.

NOTE 3. In the early writers (as Homer and Herodotus), the preposition is often separated from the verb, with which it is compounded, by other words belonging to the same proposition. This is called *tnesis*. E. g. ^{Ἀπὸ} μὲν ἔθανε ὁ στρατηγός, for ^{Ἀπέθανε} μὲν ὁ στρατηγός, *on the one hand, the general died*.

NOTE 4. In case of *tnesis* (§ 226. N. 3), the preposition is sometimes put *after* the verb. E. g. Ἦσε δ' ἄπο ῥινὸν λίθος, *and the stone knocked off the shield*.

NOTE 5. In case of *tnesis*, when the same compound word is to be repeated several times, after the first time the preposition alone is sometimes used. E. g. Κατὰ μὲν ἱλίσσαν αὐτοῦ τὴν γυναῖκα, κατὰ δὲ τὰ τέκνα, for Κατίλισσαν μὲν αὐτοῦ τὴν γυναῖκα, κατίλισσαν δὲ τὰ τέκνα, *on the one hand, they stoned his wife, and, on the other, they stoned his children*. (§ 226. N. 3.)

2. The following particles very often have the force of prepositions.

"*Ἄνευ* or "*Ἀπερ*, *without*, with Genitive.

"*Ἀχρὶς* or "*Ἀχρὶ*, *until, as far as*, with Genitive.

"*Ἔνεκα* or "*Ἐνεκεν*, *on account of, in respect to, so far as concerns*, with Genitive.

Μέχρῃς or *Μέχρι*, *until, as long as*, with Genitive.

Πλὴν, *except*, with Genitive.

"*Ὡς*, *to*, with Accusative.

NOTE 6. The old language has *ἀπαί* for *ἀπό* · *διαί* for *διά* · *ἐνί*, *εἰνί*, *εἰν*, for *ἐν* · *καταί* for *κατά*, only in composition ; *παραί* for *παρά* · *προτί*, *ποτί*, for *πρός* · *ὑπείρ* for *ὑπέρ* · *ὑπαί* for *ὑπό*. The Ionic has *εἵνεκα* or *εἵνεκιν* for *ἔνεκα*.

NOTE 7. A preposition *without a case* has the force of an adverb. E. g. *Κατακτενῶ γε πρὸς*, *in addition to this I will kill (thee)*.

NOTE 8. In the old writers, a preposition is sometimes repeated. E. g. *Ἐν δὲ καὶ ἐν Μίμφι*, *and in Memphis*.

NOTE 9. Sometimes the preposition, with which a verb is compounded, is repeated. E. g. *Ἄν δ' Ὀδυσσεύς ἀνίστατο*, *and Ulysses arose*.

§ 227. A preposition in *composition* is often followed by the same case as when it stands by itself. E. g.

Ἵππερνεγκόρτες τὰς ναῦς τὸν Ἴσθμόν, *Carrying the ships across the Isthmus*.

Ἐσῆλθέ με, *It came into my mind*.

CONJUNCTION.

§ 228. 1. Conjunctions signifying *and, but, or, than*, connect similar words. E. g.

Πολέμου καὶ μάχης, *Of war and battle*.

Δικαίως καὶ ἀδίκως, *Justly and unjustly*.

Ἀγαπᾶν ἢ μισεῖν, *To love or to hate*.

Conjunctions of this class are *καί*, *and*, *τέ*, *and*, *ἀλλά*, *but*, *ἢ*, *or*, *ἢ*, *than*.

NOTE 1. The conjunction *ἢ*, *or*, means also *otherwise, else*. The formula *ἢ ἢ*, means *either or*. The formula *πότερον ἢ πότερά ἢ*, means *whether or*.

NOTE 2. The conjunction *ἢ*, *than*, is used after *comparatives* (§ 186. N. 5, 6).

A comparison between two qualities of the same object is expressed by means of two comparatives, expressive of those qualities, with ἢ, *than*, between them. E. g. *Μανικώτεροι ἢ ἀνδρειότεροι*, *more rash than brave*. *Ἐποίησα ταχύτερα ἢ σοφώτερα*, *I acted more quickly than wisely*.

NOTE 3. The conjunction καί, in the formula καὶ καί, means *both and, as well as*.

After adjectives and adverbs implying resemblance, union, approach, it may be rendered *as*. E. g. *Ὁμοίως πεποίηκασι καὶ Ὅμηρος*, *they have acted in the same manner as Homer*, or *they and Homer have acted in the same manner*.

Sometimes καί means *even, also*. E. g. *Καὶ Ἀχιλλεύς τούτῳ ἐξῆνιγ' ἀντιβολῆσαι*, *even Achilles is afraid to meet him*.

NOTE 4. Τέ is always enclitic (§ 22). The formula τε καί means *both and*. The formula τε καί (not separated) means *both and*. The formula καί τε τε, or καί τε, is a little stronger than καί.

NOTE 5. Sometimes a possessive pronoun or a possessive adjective and a genitive are connected by καί in which case the genitive is joined to the genitive implied in the pronoun or adjective. (§§ 67 : 131. 1.) E. g. *Παῖδες ἐμοὶ καὶ πατρὸς ἀτασθαλίῳ*, *sons of me and an indiscreet father*.

2. The following list contains most other conjunctions.

αἶ, Doric, = εἰ. It is used also by the epic poets, but only in the formulas αἶ κεν, αἶ γάρ, αἶθε, *O that*.

αἶκᾶ (αἶ, κᾶ), Doric, = ἐάν.

ἄν, a particle implying *uncertainty* and *indefiniteness*. It may accompany all the moods and the participle. (§§ 213–222.)

Sometimes it is *doubled*. E. g. (Eupol. apud Athen.) *Οὓς οὐκ ἄν εἰλεσθ' οὐδ' ἄν οἰνόπιας προτοῦ*, *whom formerly you would not have appointed even inspectors of wine*.

ἄν, see ἐάν. It must not be confounded with the preceding.

ἄρα (paroxytone), *therefore, consequently*

ἄρα (properispomenon), an *interrogative* particle.

ἄτε (ἄ, τε), *inasmuch as, because*.

αὐτάρ or ἀτάρ (αὐτε, ἄρα), *but*.

γᾶ, Doric, = γέ.

γάρ, *for*, never stands at the beginning of a proposition.

γέ, a particle of *limitation, at least*. (See also § 64. N. 1.)

γούν (γέ, οὖν) = γέ and οὖν united.

δαί, = δή.

δέ, *and, but, for*, never begins a proposition. (See also μέν.)

δή, *now, indeed, in truth, prithee*. Its compounds are δήπου-θεν, δηθεν, δητα.

εάν or ἄν or ἤν (εἰ, ἄν), *if*, with the *subjunctive*. (§§ 214. 1 : 216. N. 3.)

εἰ, *if, whether*, followed by the *indicative* or *optative*. (§§ 213. 3 : 216. 1 : 214. N. 5.)

εἰ γάρ, *for if*. It expresses also a *wish, O that!* (§ 217. N. 1, 2, 3.)

ἐπάν or ἐπήν (ἐπεῖ, ἄν), *when, after, as soon as*, with the *subjunctive*. (§§ 214. 1 : 216. N. 3.)

ἐπεάν, Ionic, = ἐπάν.

ἐπεῖ (ἐπὶ), *since, after, inasmuch as*, with the *indicative* or *optative*. (§§ 213. 3 : 216. 1 : 214. N. 5.)

ἐπειδάν (ἐπειδή, ἄν), = ἐπάν.

ἐπειδή (ἐπεῖ, δή), = ἐπεῖ.

ἐπειή, poetic, = ἐπειδή.

ἐπήν, see ἐπάν.

ῆ, *truly, certainly*. It is also an *interrogative particle*. It is often followed by μήν, πού, τοί, γάρ, or δή.

ῆδέ, *and*. See also ἡμέν.

ῆέ, Epic and Ionic, = ῆ, *or, than*.

ῆμὲν . . . ῆδέ, *both . . . and, as well . . . as*.

ῆν, see εἰάν.

ῆτοι (ῆ, τοί), used commonly in the formula ῆτοι . . . ῆ, or ῆ . . . ῆτοι, *either . . . or*.

In Homer ῆτοι is equivalent to μέν.

θήν, a particle of *confirmation*.

ιδέ, = ῆδέ.

ἵνα, *that, in order that*, with the *subjunctive, optative*, or with the historical tenses of the *indicative*. (§§ 214. 1 : 216. 1 : 213. N. 6.)

As an *adverb* it is equivalent to ποῦ or ὅπου, *where*.

καῖ, Doric, = καί.

κέ or κέν, Epic, = ἄν (different from ἄν, *if*).

μέν, commonly used in the formula μέν . . . δέ, *indeed . . . but, on the one hand . . . on the other*.

μήν, a particle of *confirmation, really, indeed, certainly*. It is often preceded by γέ, ῆ, καί, μή, οὐ, and by *interrogative* words (§§ 68 : 73 : 123).

μῶν (μή, οὖν), an *interrogative particle*. (§ 224. 6.) Sometimes it is followed by μή or οὖν.

νύ or *νύν* (short *υ*) is a weak *νύν*, *now*. The form *νύ* is found only in the Epic language.

ὅμως, *yet, still*.

ὅπως, *that, in order that*, with the *subjunctive, optative, or future indicative*. (§§ 214. 1 : 216. 1 : 213. N. 4, 5.) It must not be confounded with the adverb *ὅπως*, *as*.

ὅταν (*ὅτε, ἄν*), *when*, with the *subjunctive*. (§§ 214. 4 : 216. N. 3.)

ὅτι (*ὅστις*), *that, because*, with the *indicative or optative*. (§§ 213. 3 : 216. 1.)

It strengthens the meaning of *superlative* adjectives or adverbs. E. g. *Ὅτι πλεῖστον χρόνον*, *as much time as possible*.

Also, it stands before words *quoted* without change.

E. g. *Εἶπεν ὅτι Εἰς καιρὸν ἦκεις*, *he said, "You have come at the right time."*

οὖν, *now, therefore*. (See also §§ 71. N. 3 : 73. N. 3 : 123. N. 4.)

οὖνεκα (*οὖ, ἔνεκα*), *on account of which*. As a conjunction it means *since, because*.

ὄφρα, poetic, = *ἵνα* or *ὅπως*. (See also § 123.)

πέρ, *very, quite, although*. (See also §§ 71. N. 3 : 124. N. 4.)

ῥά, Epic, = *ἄρα*.

τοί (for *σοί*, § 64. N. 2), *certainly, indeed*. It often corresponds to the English parenthetical phrases *you know, you see*.

ὥς, *that, in order that*, with the *indicative, subjunctive, optative, or infinitive*. (§§ 213. 3 : 214. 1 : 216. 1 : 220. 1.)

It strengthens the meaning of *superlative* adjectives and adverbs. E. g. *Ὡς τάχιστα*, *as quickly as possible*.

ὥστε (*ὥς, τέ*), *so that*, with the *indicative or infinitive*. (§§ 213. 3 : 220. 1.)

INTERJECTION.

§ 229. Interjections are particles used in exclamations, and expressing some emotion of the mind.

The following list contains most interjections.

ᾗ, *ah!* of sorrow and compassion.

ᾗ, ᾗ, *ha! ha!* of laughter.

ᾗ, of wonder.

ᾗβοῶ, of wonder.

ἀπαπαί or ἀπαπαί, of approbation.

ἀπιαπιατιά, of joy.

ἀπιαπιατιά, of sorrow.

ἀπιαῖ, ἀπιαῖ, or ἀπιαῖάξ, of sorrow and disgust.

βαβαί or βαβαῖάξ, of astonishment. Followed by the *genitive* (§ 187. 2).

ἔ or ἔ, *ah!* of grief.

εἴα (sometimes εἴα), *on! courage!*

εἴεν, *well, be it so.*

ἐλελεῦ, of grief or joy.

εὖγε (εὖ, γέ), *well done! bravo!*

εὐοῖ, the cry of the bacchanals.

ἦν, ἦνί, ἦνιδε, = ἰδοῦ, which see.

ἱαπιαί or ἱαπιαῖάξ, of sorrow. Followed by the *genitive* (§ 187. 2).

ἱαῦ, ἱανοῖ, *ho!* in answer to a call. Sometimes it is equivalent to ἰού, ἰώ.

ἰδοῦ (oxytone), *lo! behold!* (See also ΕΙΛΩ in the catalogue of Anomalous Verbs.)

ἦ, of exultation.

ἰού, *alas!* of sorrow. Followed by the *genitive* (§ 187. 2).

ἰώ, of joy or grief. Followed by the *dative* or *vocative* (§§ 196. 5 : 204. 2).

μύ, μῦ, of pain. It is made by breathing strongly through the nostrils.

οἶ, *woe! alas.*

οἶ, *woe.* Followed by the *dative* (§ 196. 5).

οἶμοι or οἶ μοι (οἶ, μοι), *woe is me!* Followed by the *genitive* (§ 187. 2).

οἶτοιοῖ, οἶτοιοῖ, οἶτοιοτοῖ, or οἶτοιοτοτοῖ, of sorrow.

οὔαι, *woe!* used only by the later writers. Followed by the *dative* (§ 196. 5).

παπαί, παπαῖάξ, of pain, sorrow, joy, wonder.

πόπαξ, πόποι, or ὦ πόποι, *O gods!* of complaint.

πίπαξ or πίππαξ, of wonder or admiration.

ῥυπαπαί, a cry used by rowers.

ῦ ῦ, expresses the sound made by a person smelling of any thing.

φεῦ, *alas!* Followed by the *genitive* (§ 187. 2).

φῦ, = φεῦ.

ὦ (with the acute accent), *oh!* of wonder or grief. Followed by the *nominative*, *genitive*, or *dative*, (§§ 187. 2 : 196. 5.)

ὦ (circumflexed), *O!* Followed by the *vocative* (§ 204. 2)

ὦόπ, used in encouraging rowers.

IRREGULAR CONSTRUCTION.

§ 230. 1. Frequently a NOMINATIVE stands without a verb. E. g. (Xen. Hier. 6, 6) Ὡσπερ οἱ ἀθληταὶ οὐχ, ὅταν ἰδιωτῶν γίνωνται κρείττους, τοῦτο αὐτοὺς εὐφραίνει, ἀλλ', ὅταν τῶν ἀνταγωνιστῶν ἥτιους, τοῦτ' αὐτοὺς ἀνιᾷ, literally, *as the athletes, when they become superior to inexperienced men, — this does not gladden them; but when they prove inferior to their opponents, — this grieves them*, where one might expect οἱ ἀθληταὶ τοῦτω εὐφραίνονται τοῦτω ἀνιῶνται.

2. If in the formula ὁ μὲν ὁ δὲ a whole is expressed, this is put either in the *genitive* (§ 177), or in the same case as ὁ μὲν ὁ δὲ. E. g. (Il. 16, 317–22) Νεστορίδαι δ', ὁ μὲν οὐτασ' Ἀτύμνιον ὃξέϊ δουρὶ, Ἀντίλοχος τοῦ δ' ἀντίθεος Θρασυμήδης ἔφθη ὀρεξάμενος, πρὶν οὐτάσαι, *the sons of Nestor, one, that is, Antilochus, pierced Atymnius with the sharp spear but godlike Thrasymēdes directed his spear against him before he struck*. (Soph. Antig. 21, 22) Οὐ γὰρ τάφου νῶν τῷ κασιγνήτῳ Κρέων, τὸν μὲν προτίσας, τὸν δ' αἰμιῖσας ἔχει; *has not Creon given one of our brothers an honorable burial, and left the other unburied?*

3. Instead of the *nominative*, the ACCUSATIVE is sometimes found. E. g. (Odys. 1, 275) Μητέρα δ', εἴ οἱ θυμὸς ἐφορμᾶται γαμέεσθαι, ἅψ ἦτω ἐς μέγαρον πατρός, *as to thy mother, if she very much desires to be married, let her go back to her father's house*.

4. Instead of the *infinitive*, sometimes the INDICATIVE with εἰ, ὥς, or ὅτι is used; in which case the subject-accusative stands alone. E. g. (Aristoph. Av. 1268–9) Δεινὸν γε τὸν κήρυκα, τὸν παρὰ τοὺς βροτοὺς οἰχόμενον, εἰ μηδέποτε νοστήσει πάλιν, *it is a terrible thing, that the herald who was despatched to the mortals should not return*. (Ibid. 650–2) Ὡς ἐν Αἰσώπου λόγοις ἐστὶ λεγόμενον δὴ τι, τὴν ἀλώπεχ', ὥς φλαύρως ἐκοινώνησεν αἰετῷ ποτε, *that in the fables of Æsop something is said about the fox, that she was once scurvily treated by her partner the eagle*.

§ 231. Sometimes with two or more substantives only one verb is put, which can belong only to one of them. This irregularity of construction is called *zeugma*. E. g. (Æschyl. Prom. Vinc. 21, 22) Ἴν' οὔτε φωνήν, οὔτε του μορφὴν βροτῶν

ὄψει, *where thou wilt neither (hear) the voice, nor see the form, of any mortal*, where φωνήν, properly speaking, depends on ακούσει.

§ 232. The Greeks were fond of connecting kindred words as closely as possible. This often occasions a confused arrangement. E. g. (Æschyl. Ag. 836) Τοῖς αὐτοῖς αὐτοῦ πῆμασι βαρύνεται, *he is oppressed by his own misfortunes*. (Id. Choëph. 87) Παρὰ φίλης φίλῃ γυναικὸς ἀνδρὶ, *from a dear wife to a dear husband*.

PART IV.

VERSIFICATION.

FEET.

§ 233. 1. Every Greek verse is divided into portions called *feet*.

Feet are either *simple* or *compound*. A simple foot consists of two or three syllables; a compound foot, of four.

SIMPLE FEET OF TWO SYLLABLES.

Spondee, two long; as βῶλον.
Pyrrhic, two short; as μόνος.
Trochee or *Choree*, a long and a short; as μῆχος.
Iambus, a short and a long; as μένω.

SIMPLE FEET OF THREE SYLLABLES.

Dactyle, a long and two short; as πῖνομεν.
Anapest, two short and a long; as νοερώων.
Tribrach, three short; as θείλομεν.
Molossus, three long; as ἄνθρωποι.
Amphibrach, a short, a long, and a short; as νοητός.
Amphimäcer or *Cretic*, a long, a short, and a long; as Κρητῶν.
Bacchius, a short and two long; as ἐδείπνεις.
Antibacchius, two long and a short; as ἄνθρωπε.

COMPOUND FEET.

Dispondee, a double spondee; as ἀμπισχνοῦνται.
Proceleusmatic, ... a double pyrrhic; as λεγόμενος.
Ditrochee, a double trochee; as συλλαβόντες.
Diämbus, a double iambus; as σοφώτατοι.
Greater Ionic, a spondee and a pyrrhic; as ποιητέον.
Smaller Ionic, a pyrrhic and spondee; as ἄπολωλώς.
Choriambus, a choree and an iambus; as οἰομένων.

Antispast, an iambus and a trochee ; as *δίλοτῆμι*.
Epitritus I, an iambus and a spondee ; as *παρελθόντων*.
Epitritus II, a trochee and a spondee ; as *εὐλογῆσαι*.
Epitritus III, ... a spondee and an iambus ; as *ῥηγουμένων*.
Epitritus IV, ... a spondee and a trochee ; as *ἀνθρώποισι*.
Pæon I, a trochee and a pyrrhic ; as *ἀντόμενες*.
Pæon II, an iambic and a pyrrhic ; as *ἀκούομεν*.
Pæon III, a pyrrhic and a trochee ; as *τεῦφᾶσι*.
Pæon IV, a pyrrhic and an iambus ; as *διᾶλόγων*.

2. *ARSIS* is that part of a foot on which the *stress* (*ictus*, *beat*) of the voice falls. The rest of the foot is called *THESIS*. The arsis is on the long syllable of a foot. For example, the arsis of an iambus or anapest is on the last syllable ; the arsis of a trochee or dactyle, on the first.

NOTE. The arsis of a spondee is determined by the nature of the verse in which this foot is found. E. g. in trochaic or dactylic verse the arsis is on the first syllable, thus (— ' —) ; in iambic or anapestic, on the last, thus (— '—).

The tribrach has the arsis on the first syllable, when it is found in trochaic verse, thus (— ' ~ ~) ; on the second syllable, when it stands in an iambic verse, thus (~ ' ~).

The dactyle in anapestic or iambic verse has the arsis on the second syllable, thus (— ~ '—).

The anapest in trochaic verse has the arsis on the first syllable, thus (~ ~ '—).

§ 234. 1. Verses are very often denominated from the foot which predominates in them. For example, the verse is called *dactylic*, when the dactyle predominates in it.

2. A complete verse is called *acatalectic*. A verse, of which the last foot is deficient, is called *catalectic*.

Particularly, a *trochaic*, *iambic*, or *anapestic* verse is called *catalectic*, when it has an *odd* number of feet and a syllable : *hypercatalectic*, when it has an *even* number of feet and a syllable : *brachycatalectic*, when it has only an *odd* number of feet. For examples see below.

3. The *trochaic*, *iambic*, and *anapestic* verses are measured by *dipodies* ; (a *dipody* is a *pair* of feet.) Thus, an iambic verse of four feet is called *iambic dimeter* ; of six, *iambic trimeter* ; of eight, *iambic tetrameter*.

§ **235.** *CÆSURA* is the separation, by the ending of a word, of syllables rhythmically or metrically connected. There are three kinds of *cæsura* :

1. *Cæsura of the FOOT* ;
2. *Cæsura of the RHYTHM* ;
3. *Cæsura of the VERSE*.

1. The *cæsura of the foot* occurs when a word ends before a foot is completed. E. g. Ἰλίου | ἐξάλα- | παξε πο- | λιν, χη- | ρωσε δ' α- | γνίας, where ἐξάλαπαξε, χηρωσε terminate in the middle of the foot.

2. The *cæsura of the rhythm* occurs when the arsis falls upon the *last syllable of* a word ; by which means the arsis is separated from the thesis. This can take place only in feet which have the arsis on the first syllable. E. g. Ἀρες, Ἀ- | ρες βροτο- | λοιγε, μι- | αιφρονε, | τειχεσι- | πλητα, where the arsis (ρες) of the second foot falls upon the last syllable of Ἀρες.

This *cæsura* allows a short syllable to stand instead of a long one (§ 18. 2). E. g. Τρωες | μεν κλαγ- | γη τ' ἐνο- | πη τ' ἴσαν | ὀρνι- | θες ὤς, where the last syllable (θες) of ὀρνι-θες is made long by arsis.

3. The *cæsura of the verse* is a pause in verse, so introduced as to aid the recital, and render the verse more melodious. It divides the verse into two parts.

In the *trochaic*, *iambic*, and *anapestic*, *tetrameter*, and in the *elegiac pentameter*, its place is fixed. (§§ 240 : 245 : 250. 4 : 255.)

Other kinds of verse have more than one place for this *cæsura*.

§ **236.** The *last syllable* of most kinds of verse is *common*, that is, it can be long or short without regard to the nature of the foot.

TROCHAIC VERSE.

§ **237.** The fundamental foot of the trochaic verse is the trochee. The tribrach can stand in every place instead of the trochee. The spondee or the anapest can stand only in the *even* places (2d, 4th, 6th, 8th).

In *proper names* the dactyle can stand in all the places, except the 4th and the 7th.

§ 238. The TROCHAIC MONOMETER consists of two feet. It is generally found among trochaic dimeters. E. g.

Τηνδε | νυν̣.

§ 239. 1. The TROCHAIC DIMETER *acatalectic* consists of four feet, or two *dipodies*. E. g.

Ἄλλ' ἄ- | ναμνη- | σθεντες, | ὦ νδρες.
 Των τε | παλᾶσι- | ων ἐ- | κεινων.

First with trembling hollow motion,
 Like a scarce awakened ocean.

2. The TROCHAIC DIMETER *catalectic* consists of three feet and a syllable. It is found among trochaic dimeters *acatalectic*. E. g.

Τοῦτο μὲν γε ἦρος αἰεὶ
 Βλαστάνει καὶ σῦκοφαντεῖ.
 Του δε | χειμω- | ρος πᾶ | λιν.

Could the stoutest overcome
 Death's assault and baffle doom,
 Hercules had both withstood.

§ 240. The TROCHAIC TETRAMETER *catalectic* consists of seven feet and a syllable. Its verse-cæsure occurs at the end of the fourth foot. This cæsure is often neglected by the comedians, but very seldom by the tragedians. E. g.

Εἰᾶ | δη φῖ- | λοι λο- | χῖται, || τοῦργον | οὐχ ἐ- | κας το- | δε.

Judges, jurymen, and pleaders, || ye whose soul is in your fee.

IAMBIC VERSE.

§ 241. The fundamental foot of the iambic verse is the iambus. The tribrach can stand in every place instead of the iambus. The spondee or the dactyle can stand in the *odd* places (1st, 3d, 5th, 7th).

The anapest can stand in all the places except the last. The tragedians admit an anapest in an even place only when it is contained in a *proper name*.

§ 242. The IAMBIC MONOMETER consists of two feet. It is found chiefly in systems of iambic dimeters. E. g.

Και τοῖς | κολοῖς.

§ 243. 1. The IAMBIC DIMETER *acatalectic* consists of four feet. E. g.

Ἐκτῷ | σ' ἔτει | προσει- | πον, ἐς
 Τον δη- | μον ἔλ- | θων ἄ- | σμενος,
 Σπονδας | ποιη- | σᾶμενος | ἔμαν-
 Τῷ, πρα- | γματων | τε, και | μαχων.

Trust not for freedom to the Franks,
 They have a king who buys and sells.

2. The IAMBIC DIMETER *catalectic* consists of three feet and a syllable. It is found among iambic dimeters *acatalectic*. E. g.

Ἀνὴρ ἀνέυρηκέν τι ταῖς
 Σπονδαῖσιν ἧ δὴ· κοῦκ ἔοι-
 Κεν οὐ- | δένη με- | ταδω- | σειν.

That Sylvia is excelling,
 Upon this dull earth dwelling.

§ 244. 1. The IAMBIC TRIMETER *acatalectic* consists of six feet. It never has a tribrach in the last place.

Its verse-cæsure occurs after the second foot ; sometimes after the third foot. Sometimes the verse-cæsure is entirely neglected. E. g.

Ὅσα δη | δεδη- | γμαι || την ἔμαν- | του καρ- | διαν,
 Ἥσθην | δε βαι- | α, || πανν | δε βαι- | α, τετ- | ταρα·
 Ἄ δ' ὦ- | δυνη- | θην, || ψαμ- | μακοσι- | ογαρ- | γαρα.

NOTE. The *tragedians* admit a dactyle only in the *first* and *third* places. E. g.

Κιμμερι- | κον ἥξεις, ὃν θρασυσπλαγχνῶς σε χρη.
 Της ὀρθοβου- | λον Θεμι- | δος αἰπῦμητᾶ παι.

They admit an anapest only in the *first* place. E. g.

ἀδάμην- | τινων δεσμων ἐν ἀρῶηκτοῖς πεδαῖς.

But in *proper names* they admit an anapest in any place except the last ; in which case the anapest is contained in the proper name. E. g.

Ὡ παντα νῶμων, Τει- | ρεσιᾶ, διδακτα τε.
 Ἔμοι μὲν οὐδεις μυθος, Ἄν- | τιγονη, φιλων.

2. The *scazon* or *choliambus* is the iambic trimeter *acatalectic* with a spondee or trochee in the last place. E. g.

Ἐγὼ Φιλαινίς, || ἧ ἑλπίστος ἀνθρώποις,
 Ἐνταῦθα γήρα || τῷ μακροῦ κεκοίμημαι.

§ 245. The IAMBIC TETRAMETER *catalectic* consists of seven feet and a syllable. Its verse-cæsure is at the end of the fourth foot; but this cæsure is often neglected by the comedians. E. g.

Οὐκουν | παλαι | δηπου | λεγω; || συ δ' αυ- | τος ουκ | ακου- | εις,
 'Ο δε- | σποτης | γαρ φη- | σιν υ- | μας η- | δεως | απαν- | τας.

A captain bold of Halifax, || who lived in country quarters.

DACTYLIC VERSE.

§ 246. The fundamental foot of the dactylic verse is the dactyle. The spondee may stand for the dactyle.

§ 247. 1. The DACTYLIC DIMETER *acatalectic* consists of two dactyles. It is found among dactylic tetrameters. E. g.

Μυστιδο- | κος δομος.

2. The DACTYLIC DIMETER *catalectic on two syllables* consists of a dactyle and a spondee or trochee. E. g.

Τησδ' απο | χωρῶς.
 Μιμνομεν | ισχύν.

§ 248. 1. The DACTYLIC TRIMETER *catalectic on one syllable* consists of two feet and a syllable. E. g.

Ἀλμῆ- | εντα πο- | ρον.

2. The DACTYLIC TRIMETER *catalectic on two syllables* consists of three feet and two syllables forming a spondee or trochee. E. g.

Ἄλκαν | συμφυτος | αἰων.
 Παμπρε- | πτοις εν ξ- | δραισι.

§ 249. 1. The DACTYLIC TETRAMETER *acatalectic* consists of four feet, the last of which is a dactyle or a cretic. E. g.

᾽Ω μεγα | χρῦσεον | ἄστερο- | πης φαιος,
 ᾽Ω Διος | ἀμβροτον | ἐγχος | πυρφορον.

2. The TETRAMETER *catalectic on one syllable* consists of three feet and a syllable. E. g.

Πολλα βρο- | των δια- | μειβομε- | να.

3. The TETRAMETER *catalectic on two syllables* consists of three feet and two syllables forming a spondee or trochee. E. g.

Θουριος | ὄρνις | Τευκριδ' ἐπ' | αἶαν.
Οὐθ' ὑπο- | κλαιων, | οὐθ' ὑπο- | λειβων.

§ 250. 1. The DACTYLIC PENTAMETER *acatalectic* consists of five feet, the last of which is a dactyle. E. g.

Ἵ χθονι- | αι βαρυ- | ᾗχεες | ὀμβροφο- | ροι θ' ἄμα.

2. The DACTYLIC PENTAMETER *catalectic on one syllable* consists of four feet and a syllable. E. g.

Των μεγα- | λων Δανα- | ων ὑπο- | κληζομε- | ραν.

3. The DACTYLIC PENTAMETER *catalectic on two syllables* consists of four feet and two syllables. E. g.

Ἄτρει- | δας μαχι- | μους, ἔδα- | η λαγο- | δαιτᾶς.

4. The ELEGIAC PENTAMETER consists of two trimeters *catalectic on one syllable* (§ 248. 1). The first hemistich almost always ends in a long syllable. The verse-cæsure occurs after the second foot. This kind of verse is customarily subjoined to the heroic hexameter. E. g.

Βούλεο δ' εὐσεβέων ὀλίγοις σὺν χρήμασιν οἰκεῖν,
Ἴ πλου- | τειν, ἄδι- | κως || χρηματα | πᾶσαμε- | ρος.

§ 251. 1. The DACTYLIC HEXAMETER *acatalectic* consists of six feet, the last of which is a dactyle. It is used by the tragedians in systems of tetrameters. E. g.

Ἀλλ' ὦ | παντοι- | ας φιλο- | τητος ἄ- | μειβομε- | ραι χαριν.

2. The DACTYLIC HEXAMETER (or *heroic hexameter*) *catalectic on two syllables*, consists of six feet, the last of which is a spondee or trochee. The *fifth* foot is commonly a dactyle.

The predominant *verse-cæsure* is that in the middle of the *third foot*; either directly after the arsis, or in the middle of the thesis of a dactyle. E. g.

Ἄνδρα μοι | ἔννεπε, | μουσα, || πο- | λυτροπον, | ὅς μαλα | πολλα
Πλαγχθῃ, ἐ- | πει Τροι- | ης || ἱε- | ρον πτολι- | εθρον ἐ- | περσεν.

Sometimes the *verse-cæsure* occurs immediately after the arsis of the *fourth foot*. E. g.

Ἀρνύμενος ἦν τε ψυχὴν, || καὶ νόστον ἐταίρων.

ANAPESTIC VERSE.

§ 252. The fundamental foot of the anapestic verse is the anapest. The spondee, the dactyle, or the proceleusmatic, may stand for the anapest.

A dactyle very seldom precedes an anapest in the same dipody.

§ 253. The ANAPESTIC MONOMETER consists of two feet.
E. g.

Γοον ὀ- | ξυβοᾶν.

§ 254. 1. The ANAPESTIC DIMETER *acatalectic* consists of four feet, the last of which is either an anapest, a spondee, or a trochee.

The legitimate verse-cæsure is in the second arsis. It is often made, however, in the short syllable immediately after the second arsis. E. g.

Τι σὺ πρὸς | μελαθροῖς ; || τι σὺ τη- | δε πολεῖς,
Φοῖβ' ; ἄδι- | κεις αὖ, || τῖμας | ἐνεργῶν
Ἀφροῖ- | ζομένος || καὶ κατα- | πανῶν.

Tabourgi, tabourgi, || thy larum afar
Gives hope to the valiant || and promise of war.

2. The ANAPESTIC DIMETER *catalectic* consists of three feet and a syllable. It has no cæsure. E. g.

Πολεμον | σῆφος | παρεχον- | τεῖς.

NOTE. Anapestic dimeters consisting wholly of *spondees* are not uncommon. E. g.

Δειλαῖα δειλαίου γήρως,
Δουλείας τᾶς οὐ τλάτᾶς.

§ 255. The ANAPESTIC TETRAMETER *catalectic* (called also *Aristophanean*) consists of seven feet and a syllable.

The verse-cæsure comes after the fourth foot; in some instances, after the short syllable immediately following the fourth foot. E. g.

Οὐπω | παρεβη | πρὸς το θε- | ατρον || λεξων, | ὥς δε- | ξιος ἐ- |
στι.

Διαβαλ- | λομένος | δ' ὑπο των | ἐχθρων || ἐν Ἀθῆ- | ναισις |
ταχυβου- | λοις,

Ὡς κω- | μῶδει | τὴν πολιν | ἡμῶν, || καὶ τον | δημον | καθυβρι- |
ζει.

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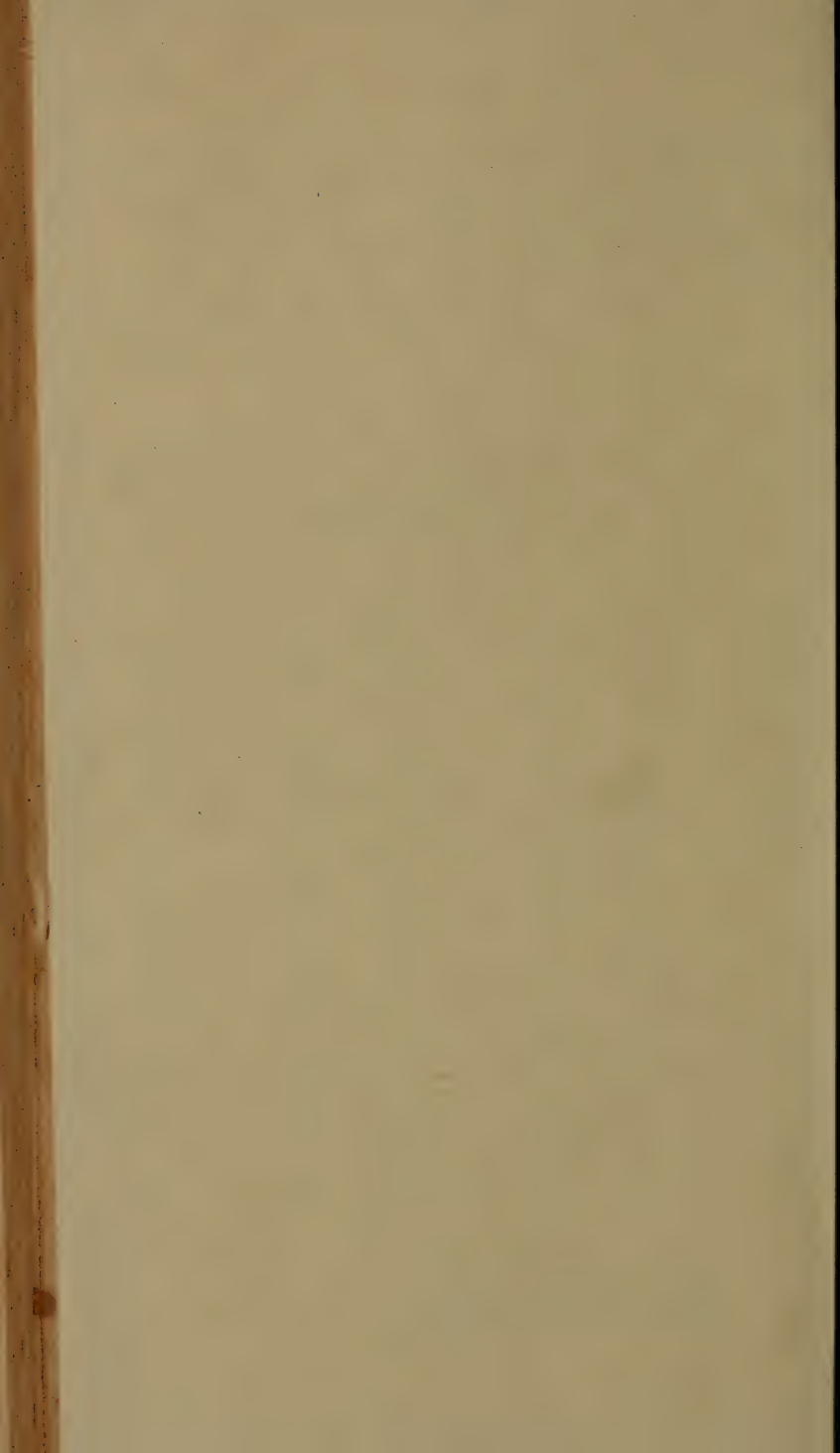
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ABBREVIATIONS.

αι	αι	ὅτι	ἐπι	δι	σθ
ἀπο	ἀπο	ἐξ	ἐξ	δις	σθαι
αυ	αυ	δ	ευ	ω	σσ
γδ	γὰρ	ω	ην	ς	στ
γ	γγ	ς } ε }	καί	χ	σχ
γν	γεν	ε }		ι	ται
ζ	γρ	λλ	λλ	ζω	ταν
ζ	δὲ	μρ	μεν	τ	την
δι	δι	θ	ος	τ	της
διγ	δια	ς	ον	τ	το
ει }	ει	αει	περι	τ	του
ι }		ρα	ρα	τ	των
ἐκ	ἐκ	ρ	ρι	ω	υν
ἐν	ἐν	ρρ	ρο	υπο	υπο





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